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The Living Church

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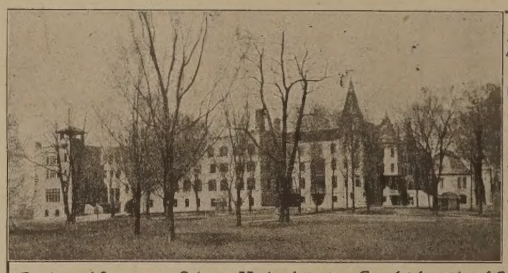

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Vol. XXIX. MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 15, 1903. No. 16

Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

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THE publishers of The Living Church give notice that Mr. W. D. Cornyn, who has recently been soliciting subscriptions in Chicago and vicinity, is no longer in their employ, and should not be recognized as connected, in any capacity, with The Young Churchman Company.

RELIGION AND THE SUMMER.

WE HAVE sometimes wondered whether the strange forgetfulness of Church duties in summer, quite as marked sometimes among the clergy as among lay people, could be removed by a mere reminder. The forgetfulness may frequently be too deeply ingrained to be relieved by a word in the neglected Church paper, but there may be other instances in which the word may be of avail.

So far as the inspired records go, the devil appears not to find it necessary to take a summer vacation. Heat seems not to interfere with his activity, nor is it probable that his legions of subordinates are one whit decimated by the approach of the dog days. This, however, is not to say that the devil does not find his way to the summer resorts. We think it likely that some of his most strenuous days are those which he spends at the seaside, in the mountains, and on the inland lakes.

It ought to be self-evident, that wherever the devil is active, the warfare against him should be active also. What would have been the judgment of the world upon the American army if, when Admiral Cervera's fleet had been discovered in its snug retreat in Santiago harbor, the Admirals Sampson and Schley —we place the names together for obvious reasons—had declared that July had now arrived and the navy must go to Newport to recuperate for the summer! The end of the Spanish war might have been equally speedy, but it would have had a different termination. Yet few have suggested that the devil is less active than a Spanish admiral.

Why, then, do religious people cast discredit upon the reality of their entire belief and profession, by seemingly ignoring all the duties which they admit to pertain to the spiritual life in the winter time? If the Christian life is a warfare against a spiritual enemy in December, why not in July? If one requires the heavenly food for "the strengthening and refreshing of the soul" in January, why not in August?

IT IS OBVIOUS that rest, mental and physical, is required by all men, and it is at least conducive generally to that healthful rest, to be able to spend the heated term in a changed environment, away from the pressure of ordinary duties, where relaxation may be the day's most strenuous duty. That men and women should be able to enjoy a summer vacation is in every way to be desired. Especially is this the case with mental workers, who are especially the victims of the severe pressure of the age. These are almost forced to take a rest. Obviously, the clergy are among this number. The summer vacation becomes to those who are obliged to be intellectual as well as spiritual guides to their people, almost a duty.

But this does not justify the closing of churches for the summer, or for any part of it. There is no parish so wealthy that all its people are away at any fixed time. There are no people so holy —or shall we say so wicked?—that some do not need spiritual

assistance during every month in the year. The ministrations of the Church are as necessary to the spiritual life of the people in August as in February.

This does not mean that the subordinate work of the parish may not be suspended during the summer. The working guilds, the Sunday School, the choir, may well be given a rest, longer or shorter as local conditions may suggest. Even this rest, however, should bear some relation to the requirements of the parish. Choirs ought not to be spared from Sunday services unnecessarily, nor should Sunday School children be dismissed without retaining them, at least, at services. In some cases, indeed, it may be possible to utilize them as substitute choristers. Incidentally, we urge that more attention be paid to summer music, especially in city churches, from which no doubt many of the regular congregations have migrated, but which will often have a considerable accession of visitors from a distance. These will be much helped by hearing the service rendered at its best.

We believe the clergy generally under-estimate the importance of their summer services; and that the laity would appreciate them more highly and would be more regular in their attendance, if the matter were brought to their attention in a practical manner. Too often, where churches are not actually closed, the summer services are so slovenly rendered as to be anything but attractive to the people.

Where vacations cannot otherwise conveniently be arranged, why should not the clergy more often exchange work with each other during a month in the summer? The rector of A—— would find a month spent at B—— very restful indeed, and to maintain the accustomed services while there would be only a pleasure; while the rector of B—— would be similarly invigorated by the same season spent in the parish at A——. Both of them would be exempt, for the most part, from parish work, for there is little that can rightly be called by that name to be done during the heated term. In this manner the problem of vacations, supply, and summer services, might easily be solved at a minimum of expense for a large number of parish priests, and a restful time, with pleasant acquaintances made, would result quite as certainly as though they had gone to summer resorts.

And then the problem of retaining one's religion at the summer resorts! Why do the two seem to have developed such incompatibility of temper? Surely, with absolutely nothing but recreation to occupy one during the week, it ought to be more practicable rather than less, to give Sundays, or at least part of them, to religious observance, than when at home. Why should Church services be so totally neglected during vacation days? Why should communions be so infrequent? Why should the Lord's day be so universally profaned, not by taking recreation (which is not in itself a profanation of it) but by taking nothing else?

Church people owe it to themselves to see to it that they are regular in their attendance at divine service, and particularly at the Holy Communion, while they are at the summer resorts. Moreover, they owe it to the church that, frequently struggling with many difficulties, is established where they are. They owe it to the clergy and the lay people who maintain the services in the little chapel. They owe it to the society in which they are thrown, that it may be influenced toward the Church, rather than away from it, by contact with them. Above all, they owe it to the Son of God, who offers His Presence for them on the altar, and they spurn Him. They owe it to God who, through His apostle, warns them not to forsake the assembling of themselves together as the manner of some is—no, not even in August.

Perhaps a word, now in season, to communicants, will influence some of them to remember their religious duties during these present summer months.

A sorry showing for the Church is made in a recent issue of the New York *Herald,* under the double column heading: "NEW YORK LETS MISSIONS GO BEGGING: Report shows that Protestant Episcopal Churches of This and Neighboring Dioceses Have Failed to Contribute Their Share." The article reads, in part, as follows:

"Surprise is expressed in Protestant Episcopal circles over the poor showing, in a report just issued, of the large money centres for general mission work, especially that for foreign countries. New York, Newark, and Long Island, the three local Dioceses, make a particularly bad appearance, but they have Boston and Chicago to keep them company.

"The fiscal year of the Episcopal Board of Missions ends five weeks hence. For three years an apportionment plan has been tried. It is not a tax, but merely a statement of how much is expected from each Diocese in order to make a certain total. The plan has been tried by several other religious bodies and abandoned by them.

"Episcopalians tried it, and, while they find some increase, they also find themselves far behind their needs, and that at midsummer. During the next five weeks there is needed $152,000 in excess of amounts they received during the same time last year, if expectations are to be realized.

"The Diocese of New York spends $2,519,130 a year for the maintenance of its churches, and those in charge of the apportionment of the Diocese ought to give five per cent, to general purposes, or $126,000. To date it has given $74,525, leaving it $52,000 behind. Long Island's Episcopal churches take $775,479 annually to support them. They were asked for $34,900, and they have given $11,750. Newark Episcopal churches, including those of North Jersey, spend for maintenance $556,488, and they were asked for $24,100. To July 1 they had given $6,500."

This is followed by a list of prominent parishes in New York that have met their apportionment, which includes the wealthy parishes of Grace, St. Bartholomew's, St. Thomas', the Incarnation, Ascension, and St. Agnes' Chapel. The second list, comprising parishes equally prominent, which have come very far from meeting the amounts asked from them, we shall not publish. In several of the instances we can easily see why the amounts were not met; in others we cannot; but it is not our place to say that no adequate reason exists. It may not be out of the way to say that the delinquents include representatives of each of the current schools of thought.

We fear the moral of it all is inexorable. We can only succeed in our missionary work when we shall have found a way, first, to reach the individual himself, rather than his parish, his rector, or his Bishop; the people individually instead of collectively; and second, when we shall ask each man, each woman, and each child, to contribute *according to his means,* asking large amounts from the wealthy, and small amounts from the poor; more from those that have the least burdens for the support of local and diocesan work, less from those that have greater burdens.

We are trying now to do our work by means of holding a parish collectively to its alleged duty instead of holding its individual members; putting substantially a blanket apportionment—with some little variation—on all alike, regardless of their ability or of their other duties; and have attuned our work to a basis of a few cents annually from each communicant, where large numbers of them ought to be asked directly for dollars; and the Church knows the result. We have gained on previous years, because never was such hard work being done by our executive force as at the present time; never has there been such ability and activity in the work of the Secretaries; and never, in our judgment, have the missions of the American Church been carried on in a manner so eminently worthy of support as at the present time.

It will be a serious matter for the Church if we do not, in some way, correct the limitations of our present system. In the meantime, let all intelligent Churchmen bear in mind that the duty of supporting our missionary work is a paramount duty, and we *must not* permit the deficit to increase upon us.

Our contemporary, *The Church Standard,* recalling its policy not to permit the discussion, in its columns, of the Name of the Church—a strange policy for a Church paper, we may add, since that happens to be the one question upon which the Church has officially asked to know the mind of Church people—states that The Living Church is in error in saying that "each of the diocesan papers has been favored with a request to copy the table of *The Church Standard,*" giving what purported to be a summary of the votes of the Dioceses on the Name, "unless indeed some one outside of this office has taken it upon himself, without our knowledge, authority, suggestion, or permission, to make such a request."

We presume the latter hypothesis of our contemporary is correct. We can avow positively that at least some of the diocesan papers received a clipping of the table from *The Church Standard,* marked "Please copy in diocesan paper," and enclosed in an envelope postmarked at Philadelphia. It does not follow that this was sent from *The Church Standard* office, nor at the instigation, or even with the knowledge, of the editor. The Living Church did not intimate that the request was from that

office. Neither, however, should we have felt that there was any impropriety if it had been.

Our point was simply that the compiler of the table had evidently misconstrued the returns, for he had added together the vote on wholly different propositions, and had presented as his conclusions a view of the tabulation which struck us as wholly unjustifiable. We were the more surprised at this misconception since it emanated from Philadelphia, in which city it was notorious that the Diocese of which the city is the major part, avowedly passed a resolution of "inexpediency" at the unanimous recommendation of a committee representing both sides of the main question.

The entire change of name is resolved to be immediately inexpedient by a considerable part of the friends of the movement. It has not been defeated by its enemies.

In the meantime, pending the time when final action may prove to be expedient, it is quite likely that some compromise will be found by which the question may be set at rest, at least for a time. That compromise may take the form suggested by the vote of the Diocese of Albany, which, avowedly the action of friends of the correction movement, also received the assent of the Bishop of the Diocese who opposed the movement. Its purport is simply to drop the name of the Church altogether from the Title Page of the Prayer Book. Or it may take the form suggested by the venerable Presiding Bishop of dropping the word Protestant, permitting the term "Episcopal Church" to remain.

At the proper time we shall consider these two propositions, the adoption of either of which would be quite consistent with the vote of the Dioceses on the main question.

ANSWERS TO CORRESPONDENTS.

F. W.—(1) Not so far as we know. (2) The "Faude amendment" proposed to relegate a part of the matter to the canons instead of the constitution, and otherwise tried to safeguard a proposal to which many and weighty objections had been raised. It was an attempt at a compromise, which, however, failed.

B.—The blessing of water—"holy water"—dates probably from a very early period in Church history, and the use of that water symbolizes the purification of the heart—"Thou shalt wash me and I shall be whiter than snow." It was probably introduced into Christianity from Judaism. Its distinct ritual use, as in the *Asperges*, or sprinkling of the congregation by the priest, is said to date from the ninth century. As to the propriety of its revival among us, we can only say that it is very beautiful in itself, and wholly beyond reasonable objection, but it was much abused by the common superstition concerning it in mediæval centuries, and that abuse, rather than its real symbolism, would be only too commonly brought to mind where it might be introduced among Anglicans. Without in any way condemning those who think otherwise, our own belief is that it is not of sufficient importance to make its revival, in the midst of prejudice, worth while.

Mrs. F. B. B.—The "Brompton Oratory" is a chapel for Roman Catholic worship in Brompton, southwest London, in the charge of the "Congregation of St. Philip Neri," or "Oratorians," whose latter designation gives the common name of "oratory" to the chapel. It is the fashionable church of the Romans in London, and has especially been the headquarters of those who perverted from the English Church with Newman, etc., and thus for later perverts.

Young Priest.—(1) A priest should be vested in surplice and white stole for the solemnization of Holy Matrimony, where there is no Communion.

(2) There being neither bride's maids nor best man, the bride and groom would preferably enter together. The choir would constitute a separate procession, entering ahead of the bridal party.

(3) It is not customary to intone the Marriage Service, since it is a private function and does not constitute public worship. It would be unobjectionable, however, for the prayers alone to be intoned.

HIGH CHURCH ANGLICANS AND ROME.

We hear so much nowadays of the Romanizing tendency of the High Church party in the Anglican Church, that it is interesting to find out how our Roman friends view the situation. "It must be acknowledged," says a Mr. Philip Sidney in this month's *Hibbert Journal*, "that the growth and success of a creed, not in alliance with the Holy See, but professing, nevertheless, to hold and teach all the Roman Catholic doctrines, must be counted as a dire source of danger to the power, present and future, of Rome in England. . . . . The Ritualists are daily gaining ground, whilst the Romanists are losing it. The stream of secessions from Roman Catholicism in England is prodigious."

The above is an aspect of the question generally ignored. However out of sympathy we may be with the extreme section of the High Church party in our Anglican Church, we ought to own that their influence is chiefly anti-Roman. In Inverness, during the eleven years that I have lived and worked here, I have noticed that those who have gone over to Rome had all been brought up under Low Church influence; in the two most recent cases, one had joined us from Presbyterianism, the other was a Presbyterian when he went over. The moral I should draw from this is that we should be tolerant to extremes, and remember that Rome gains more converts from *re-action* than from any other cause.—Alfred Brook, in *Scottish Guardian*.

RESTRICTED POWER FOR A CHANCELLOR.

The Bishop of Salisbury Utilizes the Victory of the English Church Union.

THE BISHOP OF BLOEMFONTEIN REFUSES TO BE BOUND BY THE LAMBETH OPINIONS.

No "Friendly Suit" to be Instituted by "Moderate Churchmen."

NEW VICAR INSTITUTED AT ST. MICHAEL'S, SHOREDITCH.

London, July 28, 1903.

The action of the Bishop of Salisbury, *re* the powers of his new Chancellor, amounts practically to a tribute both to the English Church Union Council and to Father Black. In appointing Mr. C. E. Heley Chadwyck-Healey to the Chancellorship of the Salisbury Diocese, the *Diocesan Gazette* announces that in drafting the patent, the Bishop has been careful to reserve to himself the right to approve the Vicar-General's deputies or surrogates, and the Vicar-General is not authorized to grant licenses of marriage to either party in a divorce suit. The Bishop also reserves to himself the right to hear ecclesiastical causes either with the Chancellor or in his place. The second of these reservations was used in the case of Mr. Chadwyck-Healey's predecessor, whilst the first and third were in the patent granted to Sir James Parker Deane.

In his very able and brilliant article on Leo XIII. in last week's *Guardian*, "Cisalpine," who is that journal's regular Roman Catholic correspondent, refers to the mess that was made by the Vatican—at the instigation of Cardinal Vaughan—of the movement initiated by *Abbé* Portal for the *rapprochement* of the great Western Churches of Rome and Canterbury. After pointing out that the determining cause which made his Holiness look upon England with such wistful eyes was the conviction which he is known to have expressed that England is now 'the great obstacle to the spread of [Papal] Catholicism,' he goes on thus:

"At his first Jubilee much attention was paid to English visitors and the English pilgrimage, which consisted of some 700 souls; and the titular Archbishop of Westminster returned from the second Jubilee with a Cardinal's hat. The conversion of England was left in his hands, and it was the confidence which he had inspired in Rome as to the success of such efforts which led the Pope to listen to his opinion regarding the result of a condemnation of Anglican Orders. It is now rather ancient history that Cardinal Vaughan misread the tendency of the 'High Church' movement, and hastened the moment when, as regards at least all its most virile elements, it took its place definitely as a consolidating force in the English Church."

Father Puller, S.S.J.E., has surely fulfilled a real want in Church literature by the republication of his invaluable little treatise (having been out of print now for a good many years), entitled *Concerning the Fast before Communion*, which was originally read as a paper before the Confraternity of the Blessed Sacrament. This new third edition contains an important new appendix on "Modern Roman Usage in regard to Dispensations from the Eucharistic Fast."

The dedication and opening of the new organ at St. Mark's Church, Marylebone, N. W., which has been erected as a memorial to Henry B. Briggs, founder and first secretary of the Plainsong and Mediæval Music Society, took place on the Octave of the Visitation of the Blessed Virgin Mary; there being present, besides members of the musical profession, a large gathering of Church people evidently keenly desirous to show respect to the memory of one who had done such a true service to the Church in England by his notable work towards restoring the Church's heritage of the Plain Chant and Plainsong Eucharistic music.

It appears from the Kimberley *Diamond Fields Advertiser* that the South African Church has "Moderates" within her pale as well as the English Church, but happily not such a Moderate in the Bishop of Bloemfontein. A deputation from the "Moderate Churchmen" of Kimberley recently waited upon the Bishop of Bloemfontein, and presented a numerously signed petition, which stated there was a marked tendency throughout South Africa, and especially in that Diocese "to raise the standard of ritual; in many churches practices considered by the highest Church authorities at home either illegal or inexpedient were carried on unchecked or unreproved"—here enumerating a variety of Catholic and therefore truly Anglican practices. As they had thought it best to agree to differ with the present incumbent of St. Cyprian's, Kimberley, they had come to ask the Bishop's sympathy and support in building a new church where they might "be ministered to by a clergyman of moderate views." Now, how delightfully *ad rem* and illuminating the

Bishop's remarks in reply to the deputation! And, moreover, how sharply in antithesis their general tenor to that of the English Archbishop's replies to the Parliamentary Moderates who waited upon them at Lambeth just before Easter last! Here are a few extracts from the full and revised published report of the deputation:

The Bishop (Dr. Chandler) said he was very glad of that opportunity of frank and open discussion, but the only people he could recognize as having any standing in the matter were communicants. Mr. Green here objected that the English Bishops did not hold that being a communicant alone constituted membership of the Church.

The Bishop—"Well, I am not going by the English Church. I am going by the Church of the Province of South Africa." [Here pointing out that what he meant was that in all matters of franchise the Church of the Province only recognized communicants.]

Mr. Green suggested that it [incense] was used in some churches of the Diocese contrary to the Lambeth Opinion.

The Bishop—"The Lambeth Opinion was an opinion and not a law. . . It has never been accepted in the Church of the Province of South Africa, either as an opinion or a law. Something has been said [the Bishop went on to say further on] about a National Church having many different sides, and about different sides being represented. I do want to insist on the fact that we are not mainly or primarily concerned with the National Established Church of England. We are members of the Church of the Province of South Africa, and the Church of the Province of South Africa takes her stand firmly upon the Prayer Book. We are not concerned with the ways in which the Prayer Book may have been interpreted, in consequence of political disturbances of various kinds, since the days when the Prayer Book was drawn up. In consequence of these various political convulsions and disturbances all kinds of different views have been recognized as covered by the four-corners of the Prayer Book, and, therefore, the Church of England has come, in course of time, to possess a kind of comprehensiveness, which some people say is a credit to the Church of England, but which seems to me to be about the greatest danger which the Church of England has to face at the present day—containing people of all sorts of contradictory convictions and contradictory ideas on the subject of religion, all at the same time regarding themselves as members of the same Church. . . . The Church of England, just because of this spurious comprehensiveness, which makes it ready to accept all kinds of contradictory doctrines and ideas, has got no views of its own and no mind of its own; and has not got a united army at all, but a mere concourse of separate atoms; and therefore it is rapidly losing the power which it used to have in the land. . . . I do not want that kind of idea of comprehensiveness imported out here."

The *verbal* form of the decision of the Joint Meeting of the two Convocations and Houses of Laymen in the matter of the lay franchise seems to have created a nice little difficulty of its own, and one which tends to make the whole scheme of a National Church Council appear more than ever remote in realization. What is the real meaning and effect of the words "not legally and actually excluded from Communion"? According to Lord Hugh Cecil, in the *Times*, whose position is supported by the *Church Times*, those words speak of persons who are confirmed and not excommunicate. *Per contra*, it is argued by the *Guardian*, and also by the *Spectator* (though poles apart in their sympathies as regards the view they propound) that the meaning of said words is tantamount to a rejection of the Confirmation qualification. This latter interpretation would be the one, I suspect, that would more likely be upheld by a court of law.

The Rev. H. Russell Wakefield having found out that the idea of a "friendly suit" on the Ornaments Rubric (originating with the Primate, as expressed in his reply to the "Declaration" deputation, and which Mr. Russell Wakefield felt at first inclined to act upon) is "unpopular with High Church and Low Church Clergy," writes that he should be "acting against the wishes of some of my best advisers were I to do anything more in the matter." It seems to have attracted some of the laity, "as I have had the offer of large sums of money towards the expenses which would be incurred." The reverend gentleman has certainly been well advised in this matter, and shown sound judgment in not taking it up. A "friendly suit"! Yes, we know from bitter experience what that euphemism means. The Lambeth "Opinions" on Incense and Reservation were the outcome of a mere "friendly suit" touching those matters; and not only have those "Opinions" resulted in inestimable damage to the prestige of the See of Canterbury in the eyes of both Greek and Latin Christendom, but have also caused things here in England to be more at sixes and sevens than they ever were before.

Announcement has been made of two munificent donations: and a cheque for £5,000 has been sent to the Dean of Rochester by Mr. T. H. Foord, of Acorn House, Rochester, to be appropriated to the reparation of Rochester Cathedral; and Lord Salisbury has contributed £1,000 to the Liverpool Cathedral Fund. The only stipulation made by the donor, Mr. Foord, is that local builders should be employed to carry out the work.

The Adelaide correspondent of the *Church Times* states that the new Bishop of Auckland (Dr. Neligan, formerly vicar of a London Church) at an ordination taken shortly after his consecration and enthronement on Ascension Day last, was vested in a cope—"the first time that a Bishop of the New Zealand Church has worn this vestment." It appears from its Melbourne correspondence that the new Bishop there (Dr. Clarke, who also went out from England) has likewise begun well in the administration of his Diocese. Very soon after he arrived in Melbourne, he adopted, in face of much ultra-Protestant opposition, the Eastward Position at the Holy Eucharist. Then later he rendered successful the proposal that *Hymns Ancient and Modern* should be used in his Cathedral church instead of *Church Hymns*. At the same time he announced his intention to appoint a Canon Missioner from England, "of real preaching ability and sound English Catholic views." And now his latest step has been deliberately to refuse the offered presidency of a political body, known as the Protestant Union.

On the evening of the 17th inst. the Rev. Henry Ross, late of St. Bartholmew's, Brighton, was instituted by the Bishop of Stepney, on behalf of the Bishop of London, to the cure of souls in the parish of St. Michael's, Shoreditch. The church was filled with a congregation composed of the regular worshippers at St. Michael's. "A Catholic atmosphere," says the *Church Times*, "pervaded the whole place, and the Bishop not only came vested in cope and mitre, but took his part as a leader in all that was done." In his address which followed the institution, he spoke strongly and earnestly to the people as one who had a real authority. "He claimed the allegiance of the people, not on some shadowy sentimental grounds, but told them plainly that the Church of England was the only representative of the Catholic Church in this land, and therefore, as Catholics, they were bound to obey those who held her commission. They took their place that evening amid all the energies of this branch of the Catholic Church which the Lord Jesus had planted in this land, which, with all its imperfections and shortcomings, was yet so manifestly under the guidance of the Spirit of God, re-asserting its claims, its powers, its God-given commission in this land. He would like to feel that their service that evening was a fresh dedication of them and their church to their Mother in whom they were newborn to God; in whom they had been fed all their lives until that day; in whose bosom they hoped to die—the Church of England." On the following Sunday the new vicar (according to the *Daily Chronicle*) proved to be a pulpit orator of "remarkable vigor and eloquence," who will rank, though he is only thirty years of age, "among the best preachers of London."

The Society of St. John the Evangelist entered into the annual retreat of the Society at the Mission House, Cowley St. John, Oxford, yesterday, the retreat lasting until August 9th. The Rev. Superior (Fr. Page) arrived home on Saturday, looking very robust in health.

J. G. Hall.

"In the last *Methodist Review*, Bishop D. A. Goodsell has a very significant article entitled 'Is It a Good or a Bad Inheritance?' The inheritance referred to," says the *Western Christian Advocate* (Meth.), "is the Prayer Book of the Church of England, which, under the form of the Sunday Service edited by Mr. Wesley for the use of American Methodists, has come down to us. Bishop Goodsell discusses, in a broad and intelligent way, the advantages and disadvantages which adhere both to liturgical and non-liturgical forms. But he does not hesitate to declare his sympathy with and approbation of those churches in our cities which have felt the peculiar necessity upon them, if they would meet the expressed desires and needs of their communicants, of enriching their public worship by a much more extensive use of ritual than has been common with us, or is now. He believes in both extemporaneous and set prayers; in using the full communion service unabridged; in the richest music; in granting much liberty to pastors and congregations to follow their inclination either as to forms or unprescribed words and acts; in the freedom and elasticity of our prayer meetings. He sees no harm in processions or recessions or vested choirs. Since we have long had the inherited forms for Baptism, Communion, Marriage, Ordination, Dedication, and other special services, and have added other forms for the reception of members and probationers, and the consecration of deaconesses, he evidently believes that it is unbecoming in any Methodist to rail at a ritual."

Extravagance is its own destroyer.—*Zeno.*

A LAST VIEW OF LEO XIII.

As Seen by Our European Correspondent.

Paris, August 1, 1903.

"NOCTURNA INGEMNISCENTIS ANIMAE MEDITATIO."

(Night Thoughts of a Sighing Soul.)

Translation of a Latin Poem composed by his Holiness, Pope Leo XIII., during his last illness.

"The fateful hour is hastening on, Leo; 'tis time now to depart, and to tread the way of eternity according to thy deserts.

"What fate may await thee? The gifts conferred on thee by God's bounty, or the supreme keys, that heavy charge borne by thee so many years, will bid thee hope for Heaven.

"Think on this with sighs. For he who stands preëminent in honor among the peoples, unhappy man! will be punished the more sharply.

"But then a sweet vision aids the trembling soul, and a sweeter voice sounds in converse with it.

"Why does such fear oppress thee, and why, recalling thy whole past life in order, dost thou cherish sadness in thy heart?

"Christ is at hand in pity; if thou be humble and ask forgiveness (oh trust Him!), He will wipe out every sin."

I CAN hardly begin this letter better than by quoting the last composition in verse of the man, the Priest, the Pope, who, master as he was of Latin verse, at the supreme hour brought to bear his power for the expression of that which characterized all his life, his actions, his writings—"Humility."

There has seldom passed away a Pope from the scene of his active labors, whose loss has excited more sympathy than that of Pope Leo XIII. There has never passed away any head of the Latin Church who has elicited such an unanimous verdict from the world for his nobility of life and greatness of character as Vincenzo Gioacchimo Pecci. It is curious, as a sign of the times, to mark that even the press accord in this particular. It is also a sign, let us hope, of a broader spirit of acknowledgment than it has been the habit to exhibit on other and similar occasions. Able articles have been inspired by the event, which, although long looked forward to, has saddened all Europe more or less.

It would be absolutely impossible even to name here the papers that have paid tributes to Leo XIII. The press of the whole world has given expression to eulogies of his work and character. I quote the following from the London *Times:*

"The deep and real interest and sorrow which the death of Pope Leo XIII. will cause amongst all sorts and conditions of men in this strongly Protestant Empire mark in a striking manner the change in our attitude towards the Papacy. While we still regard its pretensions with invincible hostility, we no longer look upon the undeniable moral sway which it exercises over millions of Christians, many of whom are our own fellow subjects, with the strange indifference which was felt by our fathers. With the rest of the civilized world it is recognized that in Leo XIII. there has passed away not merely a personality of singular dignity and elevation, but also the official head of the most powerful branch of the Christian Church. In every civilized land, men whose views of religious and of social questions differ profoundly from the doctrines he inherited and taught, will join his spiritual children in mourning with unfeigned sorrow the bereavement which has befallen the Roman Catholic Church."

It was a coincidence that the King of England's visit to his Irish subjects, taking place at the moment that the Pope had passed away, gave King Edward VII. an opportunity of saying *viva voce* to the Roman Catholics of Ireland how much he grieved with them in their loss. In replying to the address made to him at Maynooth Ecclesiastical College (R. C.), the King feelingly added: "It was with saddened feelings that I listened to your reference to the venerable Pontiff who has passed away, leaving a memory which will long be cherished far beyond the bounds of the Church of which he was the exalted Head. I shall ever retain a pathetic recollection of my interview with him, and of the friendly interest he showed in the welfare of my people and my Empire."

As is natural, each Pope that has ruled at Rome has left his impress on the work of the Papacy and the policy of the Establishment. Each one that has sat on the throne of St. Peter from a Gregory, a Hildebrand, to Pius IX. and the holy man who died last Monday week, has made his mark. Notably has this been the case with those who have ruled for the longest period.

For the first time in history, a whole half-century has seen only two Pontiffs occupying the Roman See; two in succession have "seen the years of St. Peter." In June 1846, Cardinal Mastai-Feretti became Pope, under the title of Pius IX. In February 1878, after the shortest possible vacancy of the See, he was succeeded by Cardinal Pecci, the Pope Leo XIII. The only other case of tenure even approaching this belongs in part to the nineteenth century. The Popes Pius VI. and Pius VII. sat from the year 1775 to 1823, their pontificates being divided, however, by a vacancy of several months, due to the wars of the Revolution.

The papal administration, as above observed, has in each case been "impressed" by the character and leanings of the holder of the See of Rome for the time being. And no one of these has, in general, followed the line of policy of his predecessor.

Pius IX. reversed the policy of Gregory XVI. He soon abandoned his liberalism, but he remained a reckless innovator. The Cardinals who so hastily elected Gioachino Pecci, a man of sixty-eight years, frail and delicate, probably intended a return to the older state of things; looked for a short reign and the enhancement of their own influence. They were singularly disappointed. Only one of them has survived the man they elected. Leo XIII. took his own line, maintained it steadily through the twenty-five years of his pontificate, and bequeaths to his successor a power more autocratic than he received.

The salient points in the last Pope's character were two: conciliation where possible, but firmness when necessary. He was a surprise both to his own friends and to his opposers. Take the instance of the breach between the Quirinal and the Vatican.

That he was animated by a deep-felt desire to do away with much of the bitterness of feeling between the Roman Church and the secular world, engendered by the uncompromising Encyclical Letters and other utterances of his predecessor, needs no more be doubted now than it was at the time of his being raised to the Pontifical Chair; nor can it be questioned that, to a certain extent, he succeeded in that statesmanlike object. At the same time, it is not to be denied that the late Pontiff considerably disappointed those more sanguine persons who augured from his well-known disposition that his reign would not close without seeing the breach between the Papacy and the Italian Kingdom, and likewise between the Holy See and the modern spirit, substantially healed. Surrounded by ecclesiastics of long experience, but clinging with devotion to ancient traditions, Leo XIII. gradually discovered that it was impossible for him to take a new departure in regard to the burning question of the Temporal Power. When at length he spoke, it was found that he adhered to the position of his predecessor, and refused to waive the claim of the Papacy to the restoration of the territories taken from it under Victor Emmanuel, and incorporated in the Kingdom of Italy. If Leo XIII. advanced the demand in language of greater mildness and moderation than Pio Nono, the demand itself was not less formal or determined, and so long as this claim is maintained, peace between the Quirinal and the Vatican is impossible.

Leo XIII. amply convinced the world, somewhat in conflict with the action of his predecessor, of his sympathy with all aspirations not diametrically opposed to the Roman Catholic creed. No fresh dogma was added to the Faith of the Church.

He encouraged legitimate criticism. He fostered and advanced the forming of a commission on Biblical Research.

"Instead of waging incessant war with all the Governments of the world, he sought peace and ensued it. For fierce or querulous declamation he substituted placid argument; the sullen *non possumus*, which the world had learnt to disregard, he replaced by a subtle and ceaseless diplomacy. He refused a quarrel even where it was forced upon him. He insisted on a friendship with the French Republic, which strained to the uttermost his authority over French Catholics, and which is, even now, hardly yielding to the intolerable provocations of a Jacobin Government. He compelled the Hungarian Catholics to accept legislation which violated every tradition of the Vatican."

He maintained the best relations with the Russian Court, despite the ascendancy which Orthodoxy was gaining daily over the Ruthenian Uniat.

"*Wir gehen nicht nach Canossa,*" Bismarck had said in a fury of anger against Ultramontane influence. "We, free Germans, are not going to follow the example of Henry IV. of Germany, to bow down in the snow on a cold winter's day, in the courtyard of a chateau at Canossa to any Hildebrand of modern times."

As the London *Times,* however, remarks:

"It was no small triumph to have gradually induced Prince Bismarck to recede from his angry and aggressive policy against Ultramontanism in Germany, and to have enticed him so far from his original position as to make his enemies affirm, with more malice than truth, that he had gone to Canossa after all."

France and England have to be thankful to the late Pope

[*Continued on Page* 545.]

BURIAL OF DR. WALPOLE WARREN AT ST. JAMES' Church, New York.

SUMMER WORK OF THE CITY MISSION.

Dr. Prall will Accept his Election to St. Stephen's College.

INCIDENT CONNECTED WITH THE RETURN OF A NOTED FREE THINKER.

THE funeral service for the late rector, the Rev. Dr. E. Walpole Warren, was held in St. James' Church Friday morning of last week. Immediately after Dr. Warren's death at Bad Gastein, Austria, July 24th, the body was sent to the United States, reaching the church on the Tuesday before the funeral. There was an unusually large attendance at the service, considering the season. Bishop Potter had come down from his summer home at Cooperstown, and read the most of the service. He was assisted by the Rev. Dr. D. Parker Morgan, rector of the Church of the Heavenly Rest; the Rev. Dr. Cornelius B. Smith, *rector emeritus* of St. James' Church; and the Rev. Messrs. C. W. Kirkby and J. V. Chalmers of the parish clergy staff. There were many other clergymen present, including the Rev. Dr. Morgan Dix, rector of Trinity Church; the Rev. James E. Freeman, rector of St. Andrew's Church, Yonkers; the Rev. Dr. J. Newton Perkins, and the Rev. C. A. Ashmead. Music was furnished by the full choir of St. James'. Dr. Warren's widow has not yet returned from Europe, and of the immediate family, only one son, Mr. A. K. Warren, was at the service. Bishop Potter made a brief address of eulogy, saying that Dr. Warren had brought with him to his work in America the best characteristics of the English race. He was energetic and tactful, managing the large parish with marked ability. The interment was at Woodlawn Cemetery Friday afternoon, the parish clergy accompanying the body to the grave.

At the close of the service there was a meeting of the clergymen in the vestry room, Bishop Potter presiding. A number of short addresses eulogizing Dr. Warren were made, and the Bishop appointed the Rev. Dr. George F. Nelson, Archdeacon of New York, the Rev. Dr. D. Parker Morgan, and the Rev. James E. Freeman a committee to draw up memorial resolutions.

While in the city last week Bishop Potter announced that the convention of the Diocese will this year be held in the Church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector. The date is fixed by canon and this year falls on September 30th. The session usually lasts two days.

At its new summer home at Walnut Hills, Connecticut, the Episcopal City Mission Society is caring for parties of fifty children at a time, each child remaining in the country for a full week. In this way four hundred or more will be received during the season. The superintendent of the society, the Rev. Robert B. Kimber, is in personal charge of the work, spending most of his summer at the Walnut Hills Home. The Society is also sending women and children to its home at Farmingdale, New Jersey, and at Tenafly, in the same state, St. Barnabas' House has a summer home where twenty-five children at a time are received.

Announcement has been made informally that the Rev. Dr. William Prall, rector of St. Paul's Church, Albany, has accepted his election as Warden of St. Stephen's College, Annandale, and will begin his new work with the opening of the fall term.

INTERIOR—ST. IGNATIUS' CHURCH, NEW YORK.

A touching incident is related by the Rev. Henry St. George Young, one of our clergy, in *Merck's Report* for August. Dr. Charles Rice was originally a Roman Catholic, but fell under the influence of free thought, and lost his hold on the Christian religion altogether. In his last sickness, his old friend, Mr. Young, called upon him, and directed his thoughts toward spiritual things. According to Mr. Young's statement referred to, Dr. Rice said:

"I was carefully instructed by the Jesuit Fathers in the Academy, in a course of Christian doctrine; but afterwards, with many of my fellow students, I fell under the influence of so-called Free Thought, and for many years, in the eager pursuit of other studies, I gave but little thought to religious theories. But of late, in contemplating the various systems of religious teaching, and belief, ancient and modern, Egyptian, Hindoo, Chinese, etc., I find they are all unsatisfactory and dark. That of the New Testament, 'Jesus, the Lamb of God that taketh away the sin of the world,' that only is all-satisfying to mind and heart.

"Mr. Young: I rejoice, beloved Doctor, to hear you say so; and now, let me suggest that you call in the Carmelite Father, to prepare you for, and administer to you, the Blessed Sacrament of the Pre-

cious Body and Blood; but if you so prefer, I will glady, with God's help, do so.

"Dr. Rice: I would rather you would, for we have known each other so long, and the Father I have not.

Then, by way of preparation, I rehearsed the Apostles' Creed, to which he gave his assent as receiving fully, and steadfastly believing, to our great joy. He asserted again and again that the Gospel in its fulness, in the latter days, was satisfying to his mind and heart, and he would have tried to be an active Churchman, but he allowed himself to be swayed too much by the divisions and worldliness in the churches, as he saw them.

"After some more converse on spiritual matters, and sacramental preparation and prayers, I took leave of him, saying I would be with him next day to administer the Blessed Sacrament.

"Next day, on arriving there, to my great surprise and joy, I found he had so far recovered as to go out carriage riding, and it was believed he would go to the country awhile and be well again.

"I think it was the third day after that Mrs. Fountain came to me, late in the afternoon, to say the dear Doctor had a relapse, and they feared he was dying. I hurried down to the Department and found him in *articulo mortis*, too weak to receive the Blessed Sacrament, with his mouth, so I offered the prayers in office for the dying, soon after which, I believe, he entered into rest.—R. I. P.

N. B.—(1) He was being prepared for the receiving of the Holy Communion, but did not, owing to the sudden recovery.

(2) That he did receive it spiritually, we have the blessed ground of hope."

The statement of facts by Mr. Young was made at the request of the editor of *Merck's Report*, a journal published in New York in the interest of the drug trade. It is signed, "Henry St. George Young, Priest in American Catholic Church."

THE PSALMS OF IMPRECATION.

"Set Thou an ungodly man to be ruler over him" (Psalm cix. 5).

I DARE say you have noticed in reading your Bible that there are certain Psalms here and there which breathe a very different spirit from the spirit of the Gospel of Jesus Christ. These Psalms are chiefly four in number, vii., xxxv. lxix., and cix., and they are generally called Psalms of Imprecation, *i.e.*, Psalms in which the writer calls down curses on the head of one who has injured him, or upon his enemies in general. But the fact that these Psalms breathe such a revengeful spirit has, doubtless, been a stumbling block to many tender consciences, and has prompted them to remain silent when these Psalms of Imprecation, and especially the one hundred ninth, are sung or said in the services of the Church.

But when we consider the difference between the Old Testament and the New Testament dispensations; when we remember that it was said by them of old time, "an eye for an eye, and a tooth for a tooth," and that the spirit of Elias, the greatest of the Old Testament prophets, is quite foreign to the spirit of Christ, as our Lord Himself pointed out when the Apostles James and John wished to call down fire from heaven upon the Samaritans "as Elias did," at which time Jesus rebuked them, saying, "Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them;" and further, when we consider the circumstances under which all these psalms were written, I think we shall be able to repeat them without qualms of conscience, as being the words of those who lived before the light of the Gospel had shed its bright beams of love over the dark, revengeful feelings of men's hearts, and we shall be able to say them without in any way making them our own.

Now there can be no reasonable doubt that all these psalms were written in reference to one striking incident in the life of King David. His was, indeed, a life full of startling scenes, scenes of glory, and of shame, and of humiliation; but I think the most pathetic picture in that many-sided life was when he was driven from Jerusalem by Absalom, his son. You remember how it came about. Absalom, by his good looks and engaging manners, had undermined the authority of his father when he was old and, perhaps, somewhat negligent of the affairs of state. And when he felt himself to be popular enough, when he felt that he was sure of success, he raised the standard of revolt at Hebron. At first apparently the whole nation was on his side, and David had to fly from Jerusalem to save his life. And you remember how touchingly the story of this sad exile is told us in the Book of Samuel; how that the aged king went forth from his dearly loved Jerusalem, forth from the eastern gate, accompanied by a band of faithful followers, down the side of the Valley of Cedron, across the stream and up the slopes of the Mount of Olives, with his head covered and his feet bare, and all the people wailing and lamenting for his fallen greatness. It was indeed a sad sight. For here was the king who had made Jerusalem great and its people independent, driven forth in his old age, perhaps forever, by an ungrateful nation and by an unnatural son, a miserable outcast from his hearth and home. And we are told that when he reached a place called Bahurim, a man named Shimei came out and cursed him, saying, "Come out, come out, thou man of blood and thou man of Belial; the Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son; and behold thou art taken in thy mischief because thou art a man of blood." And when Abishai, the brother of Joab, wished to slay him for his cruel words, David restrained him, saying, "Let him alone, let him curse, for the Lord hath bidden him." And so Shimei continued on the hillside over against the road by which the king was travelling, cursing as he went, and throwing stones and casting dust.

Now I say that all these Psalms of Imprecation almost certainly refer to this one incident in the life of David. But if you will look at these four Psalms, you will find that the first three, though couched in strong language, are mild in comparison with the last, the 109th. And doubtless, these three do contain the outpouring of David's soul, in the language and spirit of his time, after his bitter humiliation at the lips of Shimei, in the presence of his followers, during that sorrowful flight from Jerusalem. But now I want to show you that in all probability the terrible curses of the 109th Psalm are not the curses of David at all, but the very words which Shimei used when he cursed David. They are, in fact, simply a quotation which David afterward made from memory. In this psalm he is telling God of all his troubles, and in doing so he relates the very words which Shimei had uttered against him. If you will look at the psalm you will see what I mean. In the first four verses David complains how hardly he has been used, and how that his enemies have spoken against him with false tongues, and "thus" he says in the fourth verse, "have they rewarded me evil for good and hatred for my good will." Now if between the fourth and fifth verses we insert the word *"saying,"* which is done over and over again in the Old Testament, in translating the Hebrew into English, as you may see by the number of times this word occurs there in italics, the whole sense of the passage is changed, and the words which follow will be, not the words of David, but the words of his enemy. The passage then will run in this manner: "Thus have they rewarded me evil for good, and hatred for my good will, *saying*, Set thou an ungodly man to be ruler over him, and let Satan stand at his right hand;" and so on through the thirty anathemas which Shimei hurled at David from the hillside over against him. And then when he has quoted all the words of Shimei, David resumes his complaint in the 19th verse, saying, "Let it thus happen from the Lord unto mine enemies, and to those that speak evil against my soul, but deal Thou with me according unto Thy word; for sweet is Thy mercy." I do not say that there is no spirit of retaliation in these last words, but that is not the point. The point is that the words of this terrible curse are the words of Shimei, and not the words of David.

Thus, then, while all the Psalms of Imprecation refer to the same incident, this last and most terrible of them all recounts, not the words of David against Shimei, but the words of Shimei against David; not the words of a good man giving way to revengeful feelings, but the words of an ungodly man revelling in his ungodliness. I hope I have made my meaning plain, for I am sure, if you will adopt this explanation, which I need not tell you has other authority than my own, you will not fear to repeat this psalm when it comes in the services of the Church.—Rev. C. D. Stocks, in *Church Times* (1894).

The August issue of *The Atlantic* has A Letter from the Philippines in which the writer speaks in high praise of the work of Bishop Brent and his assistants. He says: "Bishop Brent has established within the year a settlement house and free dispensary, hospital, and school in Trozo, which has already done a great deal of very important work among the poor. The young women of the settlement are trained nurses and teachers, and the value of their work is testified to by the crowds they handle every day, and the distress they relieve. What with teaching, healing, helping overburdened mothers—Filipino familes number anywhere from two to twenty—and doing the little things that are so needed and usually so little thought of, these young women and their leaders are doing a noble and great work."

THE INCARNATION OF OUR LORD.

By the Rev. Chas. Fiske,
Rector of St. John's Church, Somerville, N. J.

I BELIEVE in one Lord Jesus Christ, the only-begotten Son of God, ... who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man."

Christianity is the religion of the Incarnation. And yet, strangely enough, thousands of those who profess and call themselves Christians have the vaguest possible notion of what the Incarnation means. Let us see what the doctrine is. Briefly, it tells us that according to the Christian Faith Jesus Christ is both God and Man, perfect God and perfect Man (that is, having every essential element of both natures), but that while he has two distinct and perfect natures He is one divine Person. I remember finding some years ago, in a tract by the Rev. B. W. Maturin, a simple illustration that may perhaps help us to a clear understanding of the doctrine.

Suppose that a man, for love of some of the creatures beneath him, were permitted to become one of them. Suppose, for instance that a man had devoted his life to the care of birds, and saw that through some great mistake in their mode of life they were fast dying off. Suppose now that he could become a bird, so as to teach birds how to live. He would have to enter into their nature through the ordinary laws by which their life begins; and having become one of them he would still be able to see all things from a human point of view. With his man's mind he could see their mistakes, and through the nature which he held in common with them he could teach them the remedy. But he has lived long before he became one of them, and he still remained what he was before, only taking up their nature that he might help and teach them and come closer to them than before.

So Jesus Christ is God. He had lived from all eternity, co-equal with the Father and the Holy Ghost; at the Incarnation he entered through the womb of Mary into man's nature. He saw man mistaking the meaning of life, living for pleasure or sin; and He said, I, the Son of God, will enter into man's nature, with My divine mind I will see his faults and the remedy; through the nature which I assume I will be able to show him this remedy.

We must remember always, then, that when Jesus Christ does anything or says anything, it is God who is speaking or acting. Not that there are two persons in the two natures, God the Son and the man Jesus; it is the one Person, the Son, the Second Person of the Trinity, and He is merely translating the life of God into our ways of thinking and acting. When an infant is born, a new person comes into the world; but when Jesus Christ was born, no new person entered into life; it was the same Divine Person who had lived from all eternity with the Father, and now took a new nature upon Himself and lived in that nature, manifesting in it the divine truth and beauty that was His before, making God, as it were, visible to men, and living His new life (our human life) as He would have us live it. No man had seen God at any time; the only-begotten Son, who is in the bosom of the Father, came and declared Him, made Him known.

And in so revealing God and man, the eternal Son shows us some things which apart from a belief in the Incarnation, it would be exceedingly difficult for us to realize. He shows us what God is; He shows us also what man should be. He shows us, for example, God's love, God's personality, God's presence with us; He shows us, by living in it perfectly, the essential nobility of man's nature. Let us take this last thought only now: The Incarnation tells us of the inherent worth of our humanity. Were our nature wholly bad, God the Son could not have taken it to Himself; since He did so take it, He has purified it, sanctified it, lifted it up into His own divine life.

Remember now that Christ is one Person, God the Son, in two natures, that of God and that of man. Among the early heretics was one named Nestorius, who did not believe this. His explanation was something like this—and it is especially interesting as expressing clearly what many people, in a vague way, think now. He maintained that Mary really "gave birth to something which was human first and afterwards was taken into 'conjunction' with the Eternal Word," that the son of Mary was human; at his birth, or perhaps not until his baptism, the Word, the Son of God, made him the special receptacle of deity. There were really two persons in Christ, the man who was born of a human mother, and God who had entered into such close union with this man that he was filled with the divine energy and was even able to "rank as God."

This doctrine was condemned by the Church. And we can readily see why. For it really does away with the Incarnation. If God simply came down into the man Christ, then He took upon Himself not all humanity but simply one bit of humanity; then He did not Himself *become man,* He simply inspired and glorified *one man* by manifesting Himself through him. If Nestorius was right, then the Gospel is the story of the exaltation of just one of God's creatures. But if the Church's doctrine of the Incarnation is accepted, then God really became flesh and dwelt among us, tabernacled in humanity, not in a man. If that doctrine is true, all mankind was exalted in Christ, not one single person; all mankind was lifted up into the Godhead, potentially at least; all mankind was sanctified by the indwelling of the Holy one of God.

And does that mean nothing for us? Is it a mere opinion, a dead bit of metaphysics? Surely not—it is a fact of practical importance; a dogma, but a dogma that like every other doctrine of the Christian creed influences our conception of life. If we believe in the Incarnation—in a *real* incarnation, not such a mystical conjunction as Nestorius taught—we believe that Christ sums up all humanity in Himself. He is to us in something the relation in which a composite photograph stands to the pictures that formed it. Christ has in Him all of mankind; He is *man,* rather than *a man,* and in Him are united all the members of the human race; you are there and so am I; indeed, there is no one who ever has lived or ever will live in whom there is not something which goes to contribute to the universal character of Him who is the *Son of Man.*

And what does this teach us? Is Christ the sum of humanity? Do we find in Him the likeness of every human being that has ever walked this earth? Then every human being, no matter how evil his life, however poor or degraded he may be, however steeped in wickedness, has in him still something that is in Christ; and if that germ, that seed, can but be developed, is capable of a new life and a glorious resurrection. The conception of the Incarnation teaches us to recognize a new and ineffaceable relation between man and man. If we believe that our Lord took upon Him humanity, He took upon Him all types, and every man, white or black, high or low, practised in holiness or defiled by sin, the saint of the cloister and the outcast of the street, the Christian and the heathen—*every* man has in him some likeness to Christ, and if the Christ-life can but be applied to him may be made anew after Christ's perfect likeness. None may be forgotten or despised. The Hebrew would not step on a piece of paper, lest it should have written on it the Name of God, and we cannot look down upon God's lowest creature, because on him is stamped, however faintly, the image of the Lord Christ.

It has been beautifully said, "There is hardly a roadside pond or pool which has not as much landscape in it as above it. It is not the dull, brown, muddy thing we suppose it to be. It has a heart like ourselves, and in the bottom of that there are the boughs of the tall trees, and the blades of the shaking grass, and all manner of hues of variable pleasant light out of the sky. Nay, that ugly gutter which stagnates over the drain bars in the heart of the great city is not altogether base. Down in that, if you will look deep enough, you may see the dark, serious blue of the far-off sky, and the passing of the pure clouds. It is at your own will that you see in that despised stream the refuse of the streets, or the image of the sky." And what is true here is true of man as well. Jesus is our pledge of that. He came to seek and to save those who were lost, and He saves them by coming into their nature, that this nature may be brought into touch with His. So long as breath remains to them, so long as *He* is reflected ever so faintly in them, we may have hope. No one else can see into the depths of the past as can Christ, and till He has given them up we must never despair.

The most touching memorials made by hands are not the statues, tablets, and inscriptions erected over the dead, but the simpler offerings of spontaneous affection.

In the crypt of St. Paul's Cathedral in London lies buried Lord Nelson, chief among the naval heroes of England. Leaning against the marble tomb is a small square of perforated cardboard worked as a sampler, which for six years has remained there undisturbed.

It bears these words, spelled in worsted letters: "In loving memory of dear Lord Horatio Nelson. 'Thy will be done.'" and was brought thither by a child whose heart was in this tribute to his hero.

The rules forbid the incumbrance of the stones by miscellaneous offerings, but the verger stood by and watched the offense committed and the authorities have never ordered this true "In Memoriam" to be removed.—*Youth's Companion.*

THE SUBJECTIVE SIDE OF APOSTOLIC SUCCESSION.

By Roland Ringwalt.

EVER since the great storm of the sixteenth century, "Apostolic succession" has been a phrase that breathes of controversy. It calls up memories of the Nag's Head fable, of the so-called arguments which Courayer treated with just scorn, of the combative pamphlets and sermons innumerable, and of the late manifesto of the Pope. The case for Apostolic succession in general and for the Anglican succession in particular has been well stated, and every new attack only reveals the strength of the defence. But, as a rule, a paper or an address on this famous theme confines itself to the historical fact that a three-fold ministry reaches back "to the mighty twelve and their mightier Master." One may read and study, tracing the English line through Parker, the Irish line through the Reforming Bishops, the Roman line through de Dominis, as carefully as a lawyer traces a land title through a dozen generations, and yet miss the subjective side of the doctrine we fancy we have grasped.

More interesting than facts, more vivid than great deeds, is the spirit that flashes down from one mind to another; the influence that keeps a mighty example before the eyes of those who come in after years. We have outgrown the old custom of having the veteran draw his sword and dub the young knight, but the underlying sentiment remains. Dullness, inefficiency, indecision were hampering the British navy when a new life was breathed into it by Hawke. The bold admiral who would break a dozen precedents, make a hundred enemies, accept the heaviest responsibilities if he could win a victory for his country, was fond of bright young officers, and one of his favorites was Locker. When Locker became a captain, his right hand was Nelson, to Nelson he told what Hawke used to say and do, and from Locker Nelson caught the tone, the feeling, the mental habits that marked out Lord Hawke as different from the men who were admirals simply because circumstances favored them. Midshipmen learned from Nelson what schoolmasters could not teach. Long after Trafalgar an officer bore a heroic part, and St. Vincent's highest praise was, "He behaved as if he felt Lord Nelson's eye on him." Our own country has its parallels. The sailors of the Revolution inspired Porter; Porter trained his beloved Farragut, and Farragut rejoiced in the early promise of Dewey. Every war shows a moral power greater than the electric shock that passes through the circle. The lessons of courage, of discipline, of energy, of insight taught by the veteran to the tyro are again emphasized when the tyro becomes the commander.

Warburton liked to read the great modern poets, especially Milton and Dryden, and note how they had learned the lessons of the classic masters. The scholar may live a thousand years from his model, and cannot recall the voice, the eye, the presence that led a column into battle, or guided a vessel among the shoals. But the mental and even verbal descent is shown. It was not vulgar copying, but intellectual transmission that brought William Morris so near to Chaucer. Scott, Fielding, and Dickens all felt the spell of Cervantes. Many a schoolbook and astronomy sounds the praise of Sir William Rowan Hamilton, without telling the deep respect in which Sir William held the distant efforts of Ptolemy. The silent nights in the observatory, the long hours of chemical tests, the days of mathematical research, the constant search for Greek and Latin thought, bring students in close touch with those who have done the same work in earlier days. We cannot tell how the men who gave us the King James Version drew near to the translators of the Septuagint, or how Luther trod in the steps of St. Jerome, but we can feel that there was a kinship.

The devout Israelite did not simply wish to enter the kingdom of God: he wished to share its blessings with Abraham, Isaac, and Jacob. Ever since the Apostles passed to their long home there have been Bishops, priests, and deacons to whom Apostolic succession was not merely a historical fact, but also a spiritual consciousness. An ancient collect is more than a modern prayer could be, for century after century has heard that petition. It has been read by devout men who risked death at the hands of Danish pirates or slavery among the Moors; it has come down to us through the spiritual agencies of war, pestilence, and famine. A psalm, a parable, a command of our Lord's is of deeper import to one who reflects how often those words have been studied by priest and expounded to people. The memorial at the altar gains new grandeur as the celebrant feels that there has probably not been a day for more than eighteen centuries without the continual remembrance of the atoning death and sacrifice. Our own faults, the weaknesses we see in our brethren, the darker pages of Church history all remind us that the treasure is in earthen vessels. Nevertheless there is a treasure that has been handed down, and the breaking of a hundred vessels does not lessen our faith in the net that was not broken.

RITUALISM IN NEW YORK.

TO THE Editor of the Sun—Sir: Ritualism was flourishing in full vigor when I invaded New York twenty-one years ago, and the same "advanced" churches were in vogue then as now, such as St. Mary's, St. Ignatius', Old Trinity and its chapels, the Transfiguration, St. Edward's, and fifty others in town and round-about. The list of those trying hard to avoid "extremes" was, just as now, Grace, Christ, St. George's, St. Bartholomew's, the Holy Communion, Heavenly Rest, and so on. In those days "extremes" meant altar lights, incense, and the eucharistic vestments; and I learn from your correspondents that they are still so considered. Meantime the second list has glorified its sanctuaries with stone altars, crosses, and "brasses," windows pictured with saints, Madonnas, and the Crucifixion, colored and embroidered silks for frontals and stoles, vested choirs, imitation candles, prie-dieus and litany desks, religious paintings, choral services, and numerous other "correct" appurtenances. Early celebrations (low masses with a longer name) for fasting communicants, memorial celebrations for the departed (a circumlocution for requiem masses), and other services once styled "advanced" are common enough now to this second list. It is a subtle intellect that can explain why altar lights are "extreme," and why altar crosses are not; likewise the vital difference between the chasuble and the priestly stole, or between incense and flowers.

What a Rip Van Winkle that long-time worshipper at Old Trinity must be not to have awakened to the fact that the Real Presence is taught at the parish church and all its chapels both by word and by ceremonial. What can he imagine to be signified by the altar tapers, the eucharistic vestments, and the genuflections? Has he never read the Trinity Catechism? What school of theologians does he fancy is represented by Drs. Dix and Vibbert, and the Rev. Messrs. Brown, Hill, Sill, and the recent vicar of St. Agnes'?

What, too, of the most striking advance in a Catholic direction of St. Thomas' Church and of St. Michael's, evidenced by their present adornments? What of the crypt chapel at the rising Cathedral? What of the Beloved Disciple's, All Angels', Holy Cross? What of the distinctly Catholic embellishments and arrangements lately made in Grace, St. Bartholomew's, and others? Is there any feature particularly "Low" or "Broad" about Calvary, Zion and St. Timothy's, the Incarnation, and St. Andrew's? What fine differentiation makes you speak editorially of the Transfiguration as "High" rather than "Ritualistic"?

All these churches are participating in the general movement of the Episcopal Church toward Catholic restoration in its adornment and ceremonies. Some move more slowly than others because the pressure is less intense. That their pulpit utterances may be contrariwise are of small moment and of temporary effect so long as their Catholic adornments and ceremonial features (giving permanent impressions) continue in their development. Ritualism in New York is not confined to two churches by a good deal.

The fact is that the Book of Common Prayer was composed for a ritual accompaniment just as elaborate and magnificent, where possible, as that now maintained at St. Mary the Virgin's. It was only gradually, for various causes, that the resplendent ritual was relaxed in the course of centuries, and the degeneration of it was never officially authorized. Indeed, some traditions of its stately magnificence lasted in certain English and Scotch churches down to the Oxford Movement. Priests and congregations welcoming the restoration impulse have certainly as much right to revive the venerable and honored ritual rendering of the services of the Church as their predecessors had to let it lapse by unauthorized neglect. Churchmen not in sympathy with the idea are perfectly free to form congregations for a "bald" use to their liking, and the "Ritualistic" clergy would be glad to see them do so. The Episcopalian world is big enough for both kinds. As for other folks, clearly it is none of their business.—F. Martin Townsend, in *New York Sun.*

Half the ills we hoard in our hearts are ills because we hoard them.—*Barry Cornwall.*

BISHOP SCHERESCHEWSKY—A MISSIONARY HERO.

THERE is now in course of publication in Germany a work entitled *Zion's Freund,* for which a biography of Bishop Schereschewsky, long at the head of our Church missions in China, and whose life has been associated with the literary work of missions constantly since his health compelled him to lay down the active work of a Missionary Bishop, has been compiled, chiefly from information from the Bishop himself. This biography is also to be reprinted in a volume by the Rev. Louis Meyer, to be entitled *American-Hebrew Christians,* and through the courtesy of the latter gentleman, a Reformed Presbyterian minister in Iowa, we have the pleasure of printing in advance the accompanying somewhat condensed sketch of Bishop Schereschewsky.

Samuel Isaac Joseph Schereschewsky was born in Tanroggen, Russian Lithuania, May 6th 1831, the son of orthodox Jewish parents. It was the hope of his parents that he should become an honored rabbi. He was educated accordingly in the usual orthodox Jewish studies—the Hebrew Scriptures and the Talmud—at first in his native town, then in the rabbinical school of Krazi, an adjacent town, then in the rabbinical school of Zitomir, and finally at the University of Breslau. The circumstances of his parents were but moderate, and the young student was obliged to support himself by giving lessons in Hebrew (not, as we have been told, by following the trade of a glazier).

BISHOP SCHERESCHEWSKY.

It was during these years of study that a copy of the New Testament in Hebrew reached Schereschewsky, and the reading of this precious book convinced him that Jesus was the Messiah. "My conversion took place in Europe, in my native town, through the reading of the New Testament in Hebrew," are the Bishop's own words in regard to a fact which has been described in quite fanciful manner by some of his biographers. There seems to have been no inclination to acknowledge his Saviour at home, for the young rabbi resolved immediately to leave his native town and try his fortune in America and follow Christ as his personal Saviour.

He went to Hamburg in 1854, and there met the first missionary to the Jews, Jacobi, who lived in Altona, the sister city of Hamburg, though at that time belonging to Denmark. Jacobi, a Hebrew Christian himself, gained the confidence of his young Jewish brother and strengthened him in his purpose to follow Christ in the new home which he was seeking. To open the way for Schereschewsky in America, a letter of introduction was given to him and he was heartily recommended to Rev. John Neander in New York, a Hebrew Presbyterian.

When Schereschewsky landed in New York in the autumn of 1854, he went at once to Mr. Neander, who not only received him kindly, but did all he could to help the stranger. He recommended him to his associate, Rev. Julius Strauss, himself a Hebrew-Christian who had passed through deep waters, and who took a great interest in the Russian rabbi who was ready to profess Christ. While being instructed for Baptism, Schereschewsky made the acquaintance of Gideon R. Lederer, to whom the credit of his conversion has been conceded by other biographers, and lived with him for a while. Mr. Lederer, an Hungarian Jew, converted through the instrumentality of the Jewish missionaries of the Free Church of Scotland in Budapest, was a city missionary in New York from 1855 to 1876, and a most excellent man. He was an ardent Baptist, and persuaded Schereschewsky that immersion was the right mode of Baptism. Thus Schereschewsky was baptized by immersion by a Baptist minister (Mr. Lederer was a layman) in 1855.

However, immersion did not destroy his intimate relationship with the Presbyterian missionaries, and Rev. Julius Strauss continued to be the confidential friend of the young Hebrew-Christian and finally persuaded him to enter a theological seminary.

Thus, at the close of the year 1855 Samuel Isaac Joseph Schereschewsky entered the Western Theological Seminary in Allegheny, Pa. The Presbyterian Board of Education helped him most liberally, and the years of theological study and preparation for the ministry passed quickly by. He had already been licensed to preach by the Allegheny Presbytery, and was about to graduate from the Seminary in the spring of 1858, when conscientious scruples in regard to some of the Presbyterian tenets arose and caused him to conform to the Church. Dr. Lyman, then rector of Trinity Church in Pittsburgh, subsequently Bishop of North Carolina, admitted him, and he became a candidate for orders in the Diocese of Maryland under Bishop Whittingham. In the autumn of 1858 he entered the General Theological Seminary.

After prayerful consideration of his future life and work, Schereschewsky, now in his 29th year, came to the conclusion that God had called him to preach the Gospel to the heathen in China, and he applied to the Board of Missions to be sent to China as a missionary. His request was granted, and in July, 1859, he was ordained deacon in St. George's Church, New York, By Bishop Boone, the first Bishop of China, with whom, and other missionaries, he sailed immediately for China.

The talent of the young Hebrew-Christian for the acquirement of languages was clear to all his co-laborers and especially to Bishop Boone, who stationed him in Shanghai to acquire the Mandarin and the Wenli, and there ordained him a Presbyter, Oct. 28, 1860. In the same year he went to Peking, having already in view the translation of the Holy Scriptures although he first assisted in the translation of the Prayer Book into Mandarin (published 1865). During a visit to Shanghai in 1868 he found his life-companion in Miss Susan M. Waring of New York, a missionary teacher in Shanghai, and they were married April 21, 1868, returning immediately to his work in Peking. Mrs. Schereschewsky conducted faithfully and successfully the day school, while Mr. Schereschewsky was busily occupied with the translation of the Bible into Mandarin, the Shanghai colloquial. The task was great, especially since he translated the Old Testament from the original Hebrew and the New Testament from the Greek, being assisted in the latter by a committee of other missionaries. The Old Testament was published in 1875 after many years of hard labor, during which he had never failed to preach the Gospel every day either in Peking or to large crowds outside the city's West Gate.

Tired and weakened in strength by sixteen years of arduous labor in the service of the Master, the now widely known missionary asked for a well-earned vacation, and in the summer of the year 1875 went with his wife and his two children to the United States. The Hebrew-Christian missionary to the Chinese was received with great honor by the Church which he had represented so faithfully, and at a special meeting of the House of Bishops, held in October, 1875 he was elected to the Episcopate of Shanghai, which honor he modestly and firmly declined. However, when the House of Bishops renewed the appointment in 1876 Mr. Schereschewsky accepted the office and was consecrated in Grace Church, New York, Missionary Bishop of Shanghai by the Presiding Bishop, assisted by fourteen other Bishops, Oct. 31, 1877. Columbia College had honored him with the title of Doctor of Divinity in 1875, and Kenyon College of Gambier, Ohio, had followed with the same title in 1876. During the two years' sojourn in the United States Bishop Schereschewsky had vigorously appealed for funds for a missionary college in China to educate native teachers and clergy, and had succeeded well in spite of the straitened financial condition of the country, so that he started on his return trip to China in the spring of 1878, attending the Lambeth Conference of that year and sojourning a short time in France. He reached Shanghai Oct. 20, 1878, and was immediately engaged in arduous labor and in the preparations for the building of the Missionary College. A suitable tract, containing thirteen acres of fine land and located about five miles from Shanghai was purchased with the funds collected in the United States, and on Easter Monday, 1879 (April 14th) was laid the cornerstone of St. John's College, the first non-Roman college founded in China.

In 1881 the Bishop's duties called him to Wuchang, one of the stations founded by Bishop Williams on the Yangtse Kiang, and there in August he had an attack of illness, whether heat, apoplexy, or cognate complaint is not certain, which disabled him and induced partial paralysis. He was removed to Shanghai, and subsequently sent by the physicians to Europe, where he was under treatment for some time. Finding himself only measurably recovered, he resigned the Episcopate in 1883,

and his resignation was reluctantly accepted by the House of Bishops. The Bishop returned to the United States with his family in 1886, having recovered but partially the use of his hands and his feet and having still some difficulty in his speech.

In spite of his disability, the sufferer determined to translate the Scriptures into the Wenli, the literary language of China. "For a short time he did this by dictation, but being treated, especially in the hands, in a Sanatorium in Geneva, N. Y., he proceeded with his work by means of a typewriter, using the Roman alphabet to write out the Chinese characters." When this work was nearly completed, he applied to the Board of Missions to be sent out again to China. His request was granted, and Aug. 15, 1895, he started with his wife and daughter from Cambridge, Mass., for Shanghai, provided with sufficient funds for the publication of the Wenli version of the Bible.

A year and eight months were spent in Shanghai, in company with a number of Chinese scribes, in the work of transliterating the Chinese written words into the Chinese characters, when the American Bible Society invited him to go to Japan and superintend the printing of a revised version of the Old Testament in Mandarin, which had been published in Peking in 1875. Thus Bishop Schereschewsky went to Japan, where he still resides in Tokyo. He intended to supervise the printing of the revised version of the Old Testament in Mandarin and of the new version in Wenli at the same time, but this becoming too complicated, he first published a small tentative edition of the New Testament in Wenli and then continued the work of preparing the Mandarin Bible for print. That being completed, he resumed the preparation of the Wenli Version for the press, and he expects to have this work published this autumn.

Bishop Schereschewsky gave the writer the following list of his translations, etc.:

1. Portions of the Book of Common Prayer in Mandarin, and subsequently the whole Book of Common Prayer, in company with the former Bishop of Hong Kong.

2. Handbook of Mandarin Colloquial (unpublished).

3. Grammar and Chrestomathy of the Mongolian Language (unpublished).

4. Dictionary in Mongolian (unfinished).

5. Gospel of St. Matthew in Mongolian (in company with Dr. Edkins of the C. M. S.).

6. The whole Old Testament in Mandarin (together with a committee of missionaries).

8. The whole Bible in Wenli.

Though Bishop Schereschewsky is still alive, it is but just to call him one of the great men of the last hundred years, and to repeat the words of Max Müller of Oxford that he "was one of the six most learned Orientalists in the world." The eloquent report of the special committee of the Church in 1875 is but just when it says: "The Old Testament has been translated by Dr. Schereschewsky out of the original Hebrew into a language understood by a population four times as large as in all the United States. The work itself is one of the grandest monuments which the human mind has ever created, and is one of the noblest trophies of missionary zeal and learning. The grandest conquests of the world's mightiest heroes sink into littleness beside the work which our faithful missionary has done when he made the Bible speak in the Mandarin tongue and herald out its salvation over nearly half a hemisphere. Dr. Schereschewsky, as he comes to us from his hard-fought field, bringing his Chinese Bible as the *spolia optima* of his victorious faith and work, presents to the Church a sublimer spectacle than any hero that ever moved over the *Via Sacra* at Rome or up the steep of the Acropolis at Athens."

But since these words were penned, the grace of God has enabled Bishop Schereschewsky to do still more heroic and faithful service to the Master's cause. When God laid His chastening hand upon him and the paralyzed hands were no longer able to hold the pen, he sat before the typewriter for eight long years, working eight hours each day, striking the typewriter with the forefinger of each hand, the only fingers which he could use, until the typewriter had printed in Roman letters more than 2,500 pages of letter paper in Chinese. For twenty years Joseph Schereschewsky has sat in the same chair, toiling at his translation work with a vigor that requires two scribes to keep pace with him, always engaged in God's work. A Christian hero, and a true "example of suffering affliction, and of patience"!

What changes did God's grace work in this man's life! A poor Jew, growing up in the traditions and superstitions of the fathers, receives in some way a Hebrew New Testament. The Spirit of God impresses the message and gives the courage to forsake parents and country and to try his fortune in a land across the water. And by the grace of God the young Jew who thus follows his Master outside the camp, becomes a blessing unto millions of benighted heathen and a glorious example of suffering and patience unto the saints of God! Truly, truly, "them that honor Me, I will honor." Louis Meyer.

MYSTERY.

By the Rev. Cyrus Mendenhall.

ONE need never go far to find mysteries. Our knowledge in any direction is partial; hence some things are shrouded in mystery. Many things, now pretty well understood, were entirely mysterious to the ancients.

Matters pertaining to chemistry, astronomy, the practice of medicine, and the phenomena of nature, that are now commonplace, were then magical or mysterious. The gods did everything by direct interference. Even the flight of birds, the appearance of entrails, the flash of meteors, the movement of comets, were miraculous.

While it is true we account for things in a scientific or matter-of-fact way, we have not dispelled all mystery. We cannot reduce all things to a logical sequence. The scalpel, crucible, balances, agents, and re-agents, microscope and telescope, revealing so much, yet open up new marvels and spring new puzzles, so that with Carlyle, we say: "Sense knows not, faith knows not, only that it is through mystery to mystery, from God to God."

All this that is hidden inspires men to search for revelations of the mysteries, and has led to the progress and learning of to-day. Many hidden mysteries have been revealed, but men are so soon and so frequently balked that humility is always in order:

"A marvel seems the universe.
A miracle our life and death;
A mystery which I cannot pierce,
Around, above, beneath."

Strange things come into the most quiet and ordinary existences. At almost any step, painful or pleasurable, we may pause and ask "Why?" And can we always find an answer to the query?

We see the beginnings, and the ending is lost in the perspective. We are too near-sighted to judge. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the heart."

A full solution of the problems of life, sorrow, public and private calamities, sin and its sequences, and the mystery of death, cannot be reached here. But if somewhat perplexed, we need never be in despair, if we have learned through Christ to confide in a loving Father, who in the ultimate will work all things out for good.

Love is the clue to it all. And love gives us an undying inspiration to spur us on in working at the problems all around us. In our faith, our hope, our devotion, let no mystery terrify us, no marvel stand between us and the Father who, whatever else He may or may not be, is a God of love.

"O, Light Divine, we need no fuller test
That all is ordered well;
We know enough to trust that all is best
Where love and wisdom dwell."

THERE ARE TWENTY OTHER BEDS TO BE SUPPORTED.

Such a letter as this is an immense satisfaction to the parish priest who is trying to help his people to appreciate the blessedness of giving for the spread of Christ's kingdom in distant lands:

"We will increase our annual subscription to foreign missions, due in June, from $25 to $50, and I especially want it to go to St. James' Hospital, Nganking, of which Mr. Wood spoke yesterday. This is in grateful appreciation of Miss L——'s tireless and ceaseless ministrations to me, and I hope it may bring similar comfort to someone in the Chinese hospital."

The Miss L—— referred to is a trained nurse who has been caring for the donor of this increased subscription. Is there not a valuable suggestion here in the faithfulness of the nurse and the appreciation of the patient? The $50 will support a bed in the hospital for a year.

A Brief Account of the Baldwin-Ziegler Polar Expedition.

By Ernest DeKoven Leffingwell.

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[The author, Mr. Ernest DeKoven Leffingwell, was geodesist of the Baldwin-Ziegler Polar Expedition, the most recent attempt to find the way to the North Pole. He is a graduate of Trinity College, and afterward took a post-graduate course at the University of Chicago, preparing himself there, and afterward in the U. S. Coast Survey office in Washington, for the special work he was to undertake in the Baldwin-Ziegler Expedition. He served on the *Oregon* during the Spanish-American war, and participated in the naval battle off Santiago. He is a son of the Rev. C. W. Leffingwell, D.D., rector of St. Mary's School, Knoxville, Ill., and sometime editor of The Living Church, and has recently accepted the post of superintendent of St. Alban's School, Knoxville. Mr. Leffingwell kept his 27th birthday during the long Arctic night, in his recent expedition.]

I.

THE plan of the Baldwin-Ziegler polar expedition was to start in July, 1901, from Norway, in a vessel suitable for ice navigation, and to push through the polar ice pack to Franz Joseph Land. There winter quarters should be established. If we were so unfortunate as to be unable to reach the Northwest islands of the Archipelago with the vessel, we should spend the fall in sledding provisions up as far as land extended, and there making a depot in latitude 82°, 500 miles from the pole. In the spring as soon as the sun returned to light our way, we should start over the sea ice for the Pole, with a large party of men driving dogs and ponies. As the provisions were used up and the sleds became empty, small parties were to be sent back to the ship, while the rest went on with untouched loads. Finally, a party of four or five of the strongest men should be left with the best dogs to make the "final dash" for the Pole. If they succeeded in reaching their goal, they should go on over the top of the earth and come down on the other side to Greenland, instead of returning to the ship. The reason for this is that the polar ice field is carried toward Greenland by winds and currents, so the party would be going with the drift instead of against it. This drift carried Nansen in *Fram* from Siberia nearly across the pole toward Greenland. One party starting for the Pole from Greenland often found themselves carried South by the drift faster than they could walk North over the ice. In order to provide for the party who should be coming down from the pole, a ship should be sent to Greenland to leave a house and provisions as far North as possible.

This is one of the best plans ever laid out for the attack on the Pole, but it had its weak point. The cache was to be made on the East coast of Greenland where no ship has ever succeeded in getting North of latitude 76°. The party after reaching the Pole would have still 900 miles to go to reach the depot, and only 500 miles back to the ship. If the cache had been made on the West coast of Greenland it might have been pushed as high up as latitude 82°, which would be the same distance from the pole as the ship and easier to reach on account of the drift, as we have already explained.

A powerful steam whaler, *Esquimeau,* was purchased at Dundee and re-named *America.* Our party having assembled there one by one during June, 1901, we left for Tromsoe, Norway. There we remained two weeks taking on provisions, sleds, etc. Thence we went to Arkangel, Russia, for the dogs and ponies. There were 428 Siberian dogs, and 15 ponies from the same country. When we reached Tromsoe we wondered where we could ever stow away the warehouseful of provisions, as our hold was already full of coal. But by making use of cabin, gallery, and deck, we managed to get away with everything on board. As we approached Arkangel, no one could imagine where we could put the dogs and ponies, much less the hay and oats for the latter. By having all hands and the cook work on deck day and night, we managed to clear some spaces where a few dogs could be stowed. The first hundred dogs were located about the deck fastened in pairs to staples, but after that it became a problem where to put each succeeding one. On the principle that there is always room for one more, we managed to get them on board, but what confusion there was! Dogs chained everywhere, on the bridge, in the boats, on the engine room skylights, on the fore peak, and loose ones in the galley and forecastle. Six Siberian dog drivers were added to our party. Their sole duty was to look after the dogs, but fifty men could not have stopped their everlasting fighting. As soon as the 428 were on board we had 214 perpetual fights. They do not go at each other the way our dogs do. Two dogs, whose chains just allow them to reach each other, will bark and snap at each other for hours, without doing much damage. If they were loose, after a few bites one dog would put his head down and let the victor chew his back. He soon tired of this, as all he could do was to pull out a few mouthfuls of fur. Then the fight was over. If several dogs were loose or were chained so that they could reach the under dog, they would all jump on him and speedily kill him, and perhaps partially devour him. In such a large pack, dogs are continually getting loose and killing each other. In this manner we lost many fine dogs during the winter. Many more died from worms, and some few weaklings were frozen to death. In all we lost over half of our pack before the spring sledding commenced.

When we left Arkangel we had on deck 428 dogs, 15 ponies, about 10 tons of hay, 100 sacks of oats, a large gasoline launch, 15 barrels kerosene, 20 barrels dog food, 6 large whale boats, 3 portable houses, several horse sleds, a ton or so of dried fish, in addition to the sailing gear. All this was on the decks of a boat only 160 feet long, not much more than the length of a cup defender. The hay was stacked around the masts as high as the lower yards and the deck was nearly impassible. To feed and water the dogs was very slow work as both food and water had to be carried through the tangle and given to each dog while the attendant stood by with a club to see that each dog was allowed to eat his share. The dogs were miserable, as one can imagine, and during the time they were so crowded many weakened and others died. All were the worse for the experience. On rainy days, or when the decks were awash in heavy weather, the poor creatures had to stand up in the water for hours, unless they were so lucky as to have a box to crawl upon. Of course it was impossible to keep the decks in anything like a proper sanitary condition. The dogs were fed but once a day, and were always so hungry that it little mattered to them that their food was covered with their own filth. It is not at all marvelous that worms spread, under these conditions, and that every dog that died was so full of them that the wonder was how he ever lived so long.

On August 1st we started toward Franz Joseph Land, which lies between latitude 80° and 82° in a Northeast direction from Norway. After a few days' steaming in open water, we met the polar ice pack near latitude 76°. This ice covers the greater part of the Arctic ocean within seven or eight hundred miles of the pole. In the summer it melts back of the margin and is broken into small pieces by storms. Farther North, the winds and currents open lanes. Even in winter the ice is never quiet, but in summer and near the margin, the pack changes with every wind or tide. One hour the pack may be like a solid field of ice, and the next, one may see lanes of open water running in every direction. It was by taking advantage of every opening that the ship was pushed through this pack to Franz Joseph Land. In some years there will be scarcely any ice in the way. Another year it may be impossible to reach the islands on account of the closeness of the pack. When two large floes come together their edges grind and a ridge of huge blocks is thrown up. These ridges remain when the floes freeze together in the winter time; consequently the old polar pack is crossed by many of these barriers which greatly hinder travel over its surface. In addition, the lanes which open in the spring and summer cause many detours and delays. It is over such ice that the sledge trip to the Pole must be made. Sometimes the obstacles are so great that parties have made less than 1,000 yards in a whole day. If the ice were smooth, it would be comparatively easy to reach the Pole, at the rate of twenty miles per day which could be maintained. People who know of the trips of seventy-five miles that fresh dogs often make in a day over beaten trails with light loads and the drivers riding, do not understand why the Pole, which is only 500 miles away, cannot be reached in a few days. The conditions are these: The dogs are not fresh after a few days, and they are fed on starvation rations. The trail is over ice so rough that the sledge upsets every fifty yards. The loads are as heavy as the

dogs and men can handle in such heavy ice. The drivers walk and haul, instead of riding. Long marches are out of the question, as can be imagined.

In round numbers it is one thousand miles to the Pole and back, from the northernmost islands. There are less than one hundred days, after the return of the sun and before the snow gets soft, of good sledding weather. If a party can average ten miles per day for these hundred days, it can reach the pole and get back to the ship. In order to carry provisions for one hundred days, one must cut the daily allowance of dog and man down as low as possible. About one pound of food for a dog and two and a half for a man, is the extreme that can be adopted without weakening strength. By using relays, as described above, it is possible to take provisions and outfit for about a hundred days. The larger the original party, the longer the "final dash" party can stay out. Nansen averaged only six miles a day against heavy ice, on his sledge trip. The Duke of Abruzzi made about eight miles, with favorable ice conditions. So it is doubtful whether ten miles can be made, with the usual means of dog sledges. After all, it is a question of favorable ice conditions. If a party strikes rough ice, little progress can be made and the sleds are soon broken. With good luck and such ice as the Italians had, a larger party might come nearer the Pole.

We steamed along the edge of the pack, looking for a place where the floes were separated, so that we could steam through the lanes of open water between them. When we had come to the end of one lane, we might find ourselves separated from another by a small floe. Going full speed at this, we would strike it with our iron-shod bow and split it in two. Through this opening we would push ourselves into the next lane. After we had steamed until the ice pilot in the crow's nest could see no more open water, we would tie up to an ice floe and wait until the ice opened. Sometimes this would not be for two days, and again it might be within an hour, so some one was always on the lookout. The fogs that are so frequent over the pack, also held us back. It took us over two weeks to get through the two hundred miles of ice that separated us from the islands that were to be our winter quarters. Once among them, we cruised around looking for our supporting ship, *Frithjof*, which had gone on ahead. As soon as we met she was unloaded and a depot made on the beach. Then we tried channel after channel toward the North, only to find them blocked with solid ice. In doing this, we used a great deal of coal and had to go on rations during the winter in order to have enough to get us home. Finally we were forced to winter on the South side of the Archipelago in latitude 80° 23′ instead of almost in 82°, where the Italians wintered. Here we were a hundred miles behind in a five hundred mile race for the Pole.

Our winter quarters were established at Camp Ziegler, on Alger Island. Here we erected two portable houses, and a stable for the ponies. The dogs were chained in long lines to cables held down by rocks. Here they remained all winter with no protection from the wind and cold beyond what was afforded by the snow that drifted around them. After every heavy wind we had to dig the snow away from the dog lines, until they were at the bottom of a trench three or four feet deep. This gave them protection from the wind. When the trenches became too deep for convenience in feeding, we moved the lines to a new place. The Siberian dog drivers lived on shore and looked after the dogs and ponies. When feeding time came, all of us helped. Corn meal and pork crackling were cooked into a mush on board and fed to the dogs in pans. Each dog was allowed all he could eat once a day. Being chained in couples some distance apart, the weak dogs had more of a chance to eat, but we usually had to kick one dog off while the other ate. Either one dog would get none, or both would snarl until the food was frozen. In addition to the mush as a regular diet, they had fresh walrus meat, dried fish, and dog biscuit. While steaming among the islands we had killed many walrus, which made an agreeable change for the dogs. When an animal was hoisted on board and cut up, the dogs simply went wild. It was wonderful to see how much they could stow away. One walrus weighing over two thousand pounds would be eaten up as fast as it could be cut up, and the dogs would bark for more. It was our task to cut the meat of seventy or eighty of these animals into small pieces, and to stow it away in sacks for winter use. By feeding the bones at once and saving the meat, we managed to gain space and to clear the decks which were always crowded.

The channels did not freeze until late in October, on account of the tidal currents. This new ice was covered with a sticky efflorescence of salt which made sledding almost impossible until a foot of snow had fallen. When the wind had packed the snow down, it became hard enough to bear one's weight in walking, so that snow shoes were not needed. Norwegian ski are a great aid over this hard snow, for one can go nearly twice as fast as if walking, with the same effort.

Being forced to winter in such a low latitude made a change in our plans. Instead of making a trial for the Pole from such a disadvantageous position, we determined to spend the spring in sledding our provisions to the northernmost point of land. The death of so many of the dogs was another factor in the change in plans. After the depot was made we should return to civilization for a new outfit. The next year we should come back with a new pack of dogs and have everything ready for the final dash. Although we were provisioned for two years, we had not enough coal for a second winter, nor enough dog or pony food. Even if we had been able to stay over, probably many more of our dogs would have died and we should have been unable to accomplish anything.

The sun set on October 18th, but we still had twilight at midday for a few weeks. By the middle of November we could see the stars at noonday, and by the winter solstice only a faint glow was visible in the South in clear weather. By February 1st we had a few hours of twilight, and on the 22nd the sun was due again. A high island in the South kept us from having the sun for a week longer, but we could see it shining on a mountain back of camp. In all, the sun was below the horizon one hundred and twenty-four days, but we did not see it for a week before and after. There was day and night after the sun came up, until April 17th, after which we had the midnight sun for four months.

(*Concluded next week.*)

A LAST VIEW OF POPE LEO III.

[*Continued from Page* 537.]

for his forbearance. The aggressive policy of the present French administration must sadly have tried the long suffering Vatican.

These difficulties notwithstanding, he enjoined entire submission to the Government of the Republic, and insisted upon genuine obedience to his commands. Under the direction of a more impulsive or more vindictive Pope, an open quarrel could hardly have been avoided. Nor is England without special reason for appreciating the good sense and good feeling of Leo XIII. If, like Paul IV. and many others of his predecessors, he refused, in pursuance of an apparently predetermined decision, to recognize the validity of Anglican Orders, he did his utmost to bring home to the Roman Catholic Bishops and clergy of Ireland a sense of their duty in the preservation of honesty and social order, and he even went so far as to endanger his own authority with them by insisting that they should condemn crimes which they and their flocks had erected into the position of patriotic virtues.

There were persons who honestly believed, when Leo XIII. was elected, that he would be the last Pope.

If any one prelate of the Roman See more than another has helped to give significance to the assumption of the *"Tu es Petrus"* declaration of our Blessed Lord, as applied to Rome, that man may safely be said to have been Vincenzo Gioachino Pecci. The world hopes anxiously that his successor may be a man possessed of the same wise judgment, the same dignity, and the same graces, while it prays for him that is gone with hardly a dissentient voice:

Requiescat in pace! George Washington.

NEED OF MORAL TRAINING IN EDUCATION.

Mr. James B. Dille of New York spoke recently before the Political Science Association at the University of Michigan. He gave the view-point of a corporation lawyer as to what the university could do in preparation for business life. He believes in an old-fashioned liberal education, but even more in the development of moral strength in the student. We commend his searching words upon this question. He says: "The vital question to the young man in after years is his character, integrity, and strength, mental and moral. Not so much whether he has absorbed so much Greek, Latin, or mathematics, but what impress has the instructor and instructions made upon the character, mental and moral, of the university man? The need of the age is not more education in extent, but more educators in the true sense of the word, more character makers rather than lecturers of theory. The business need of the present time is not so much for polished scientists and litterateurs, although they have their places, as for young men of rugged individuality, mental and moral strength."—*Western Christian Advocate.*

Helps on the Sunday School Lessons.

Joint Diocesan Series.

Subject—"*Old Testament History, from the Death of Moses to the Reign of David.*"

By the Rev. ELMER E. LOFSTROM.

GIDEON'S VICTORY.

FOR THE ELEVENTH SUNDAY AFTER TRINITY.

Catechism: X. Duty Towards God. Text: Phil. iv. 13.
Scripture: Judges vii. 1-21.

IF GIDEON, before his call, felt that the Lord had forsaken the nation (vi. 13), it is not surprising that the rest of the people needed to be brought back to the true point of view. They needed to learn and again to realize their dependence upon God and their obligation to Him. That was the need of the time. The victory of Gideon answered it.

Gideon, when convinced of the reality of his own call to be the leader of the Israelites, undertook that leadership, relying on the presence and help of Jehovah (vi. 16). But before that spirit could be instilled into the people it must first be extended to those who were to be God's instruments in bringing about their deliverance. To Gideon's call for followers 32,000 responded. Although the Midianites outnumbered these more than four to one, yet had they won a victory over the enemy with these, they might have ascribed it to their own superior valor. But according to the law of Moses (Deut. xx. 1-8) and a special command (v. 3), an opportunity was given those who wished to withdraw, and it must have been a surprise to Gideon to have two-thirds of the army thus melt away. This reduction in numbers was for a special purpose, and yet we can see that the 10,000 might be a stronger army than the 32,000; for if two-thirds of an army were ready to flee should the battle threaten to go against them, the other third would be unable to stand. But that there might be no possibility of a doubt as to the fact that the deliverance was God-sent, even the 10,000 were reduced. The test applied may have been arbitrary, but probably was not. The alertness and eagerness in the face of the foe, which kept the three hundred on their feet even when drinking, very likely showed that they were better disciplined and more sensible of their responsibility than the others.

So the three hundred men were chosen to be the human instruments of God's deliverance of His people; one out of an hundred that offered, one out of thirty-three that were willing to risk all. "Many are called, but few chosen," said Jesus. But the choosing is not arbitrary now. The opportunities are open to all who are called, but only those who are faithful and obedient and are not led astray by the temptations on the way, by their work show that they are worthy to be chosen.

With this little band, it may not have been quite clear to Gideon, how the great army of the Midianites was to be routed. It looked impossible. To teach him that it was not, God showed him how that He was preparing the hearts of the enemy to be panic-stricken. The dream of the barley cake was typical, too, of the meanness of the instrument God was about to use.

Barley bread was probably the only food Israel had had of late years, because barley is the first ripe grain, and they could gather and save that before the annual raid of the Midianites. It is certainly a very poor and undesirable food. Israel was poor and weak, too; but God was to use them to rout this army; and what Gideon heard convinced him that there had been no mistake in his instructions, and he prepared to carry them out. His men, divided into three companies, with their torches hidden in empty pitchers or earthen bread jars, surrounded the army, probably on three sides, so that all would flee toward Jordan and the road out of the country. At the given signal they blew the trumpets and shouted the battle cry, as their torches suddenly blazed out everywhere. It is said that in night attacks, at that time, each leader had a trumpeter and a torch-bearer at his side. The Midianites would therefore think that there were three hundred companies of men, and they were seized with panic. Gideon's men stood still and obeyed instructions. The panic-stricken army routed themselves, and as they stumbled against each other in the darkness, struck down their own men, thinking they were enemies. A fugitive, disorganized army is not hard to destroy in a country not their own, and the fords of Jordan were seized and the army of Midian practically destroyed. They never troubled Israel again.

This wonderful deliverance came to Israel in such a way that they could not doubt that it came from God. Every man must have realized that this deliberately planned and executed victory of 300 over 130,000 could not be claimed as their own. It teaches us, as it taught them, that God alone can save us from the consequences of our sin, and that He will save us if we pray to Him and repent (vi. 6). If, when we sin and punishment comes to us for our sin, we could, by our own power, deliver ourselves from these consequences, we should lose the feeling of dependence upon God and of gratitude to Him. Neither would sin be so terrible in that case. *The Israelites came to a clear sense of their dependence upon God by this victory;* and that is the great lesson it has for us. That is the lesson the Lord Himself meant it to teach (v. 3).

We may learn a lesson of warning from the fact that Gideon yielded to a temptation that came to him with his success. The people wanted to make him their king, with the right of heredity to his sons (viii. 22). This he refused on the ground that the Lord alone should rule over them. And yet he did yield to a temptation to accept a tribute of gold from the spoil (viii. 24). He deceived himself by using it to make a rich robe for the priest, as though he would honor God thereby; but the ephod was so valuable that instead of being a means to the worship of the true God, it became an object of worship itself. That is why it is said that it became a snare to Gideon and his house. At first it was innocently used, but they allowed it to become worshipped as though in itself it had virtue. The Scribes and Pharisees in Jesus' time had made the same mistake with their tradition (St. Mark vii. 13). They allowed the means to become ends in themselves.

We see that Gideon, who had been fitted by adversity to be a leader of his people, could not withstand the temptations of prosperity. He could not resist the temptation to gratify his own desires. "He had many wives." An illegitimate son usurped the command of the people and "was made king," in spite of Gideon's refusal to accept the kingship. It implies that though he had refused the name in the beginning, he was not unwilling to be virtually accepted as such. This brief experience with a king made Israel familiar with the idea of an organized kingdom which later resulted in their request for a king.

We are taught once more the true measure of success by the story of Gideon. Faithful obedience is worth more than numbers or riches and earthly honor. The army of Gideon when it was reduced to 300 men was stronger than the original 32,000. Gideon, "the heroic judge," was a better man before his great victory than after it.

THE MESSENGERS.

All for the love of Jesus,
We wander up and down,
Through the fields of the beautiful country
And the alleys and streets of the town,
And we cry to the sinful and weary
"O souls, that are lost in the night,
Come back to the Fountain of Cleansing,
Come out of the dark into light."

All for the love of Jesus,
We gather the lambs of the fold
In the splendor and joy of the morning
When the sea is a mirror of gold,
And we cry to the little white spirits,
"O lambs that are purer than snow,
This path will lead upward to Jesus,
And here He invites you to go."

All for the love of Jesus,
We kneel in the chamber of death
By the face that is white as its pillows,
While the soul trembles out on the breath,
And we say to the parting spirit,
Those words that are sweetest and best,
"Look up to the crucified Saviour
And make Him thy refuge and rest."

All for the love of Jesus,
We fight with the evil within,
For our heart is discouraged and weary
With the burden and guilt of its sin,
And we cry for ourselves to the Healer,
"Oh, hold us, dear Lord, by Thy Hand!
If Thou leave us, our Saviour, we perish,
Thou only canst make us to stand."

Quebec. Frederick George Scott.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE USE OF THE REVISED VERSION.

To the Editor of The Living Church:

THE New York *Churchman* of July 25th has an article about the Bible in which its evident design is to try to create a sentiment which at the next Convention will essay to allow the use of the revised version in the Church services. That version, I understand, is Unitarian, and it has been attacked by Burgon. I hope if you can, you will combat any such purpose as *The Churchman's*. It is only another attempt to instil Arianism into the minds of the coming Churchman, and in time, to bring forth the fruits of deadness of life in the Church. The whole spirit of the article, in my opinion, is full of an insufferable conceit, as if the only scholars and thinkers were of the school *The Churchman* favors; and is put forth under the guise of affected love for progress and liberality. I would be willing to say something myself, but do not care to trouble your columns with any effort of mine; but as a priest of this Church I feel that you will admit that I am authorized to ask others more capable of doing so, to say something in reference to the matter.

I know of nothing harder to bear than for the faithful clergy of this Church to have to give up their lives often in penury and want to spread the Gospel according to the Primitive Church, and then to have to bear the double burden of the treachery of the smooth-faced, sleek, well fed and paid ignorance and often insolence of some who care nothing for truth or honor, so only they can gain a point or collect a salary. I do not claim to be one of the former, but if *The Churchman* proposes to champion the errors and perversions of the latter, I hope the voice of protest will be loud and constant against its dangerous course.

So hoping you can say something by way of caution to your readers, etc., I am

Sewanee, Tenn., Yours respectfully,
July 29, 1903. Churchill Eastin.

THE ADMINISTRATION OF THE CHALICE.

To the Editor of The Living Church:

THE discussion concerning the proper cleansing of the Chalice, which has just begun in your columns, is one, it seems to me, more vital by far than the question of Change of Name. We can be called any name under Heaven, and if already Catholic, may still remain so, but the subject now under consideration strikes at the very heart of faith and devotion. It is not a question of "ceremonial." It cannot be classed with lights and vestments and eastward position, etc. If we believe in the real Presence of our Blessed Lord in the Sacrament of the Altar, and if there is any good reason why the ablutions should be so carefully made, the same reasons compel the Priest to administer the Chalice with consummate care and to cleanse it only with his lips. The careless practice of irreverent priests can have little weight with The Living Church when it grasps the facts of the case.

Anglicans have made much of the denial of the Cup to the laity by the Roman Church, yet it is a patent fact of history that "communion in one kind" was resorted to when the rough hordes of the North were being Christianized, because with their long and often icicle-bedecked beards, they could not receive with, nor show the Blessed Sacrament, proper reverence. Certainly when we receive the Holy Communion in one kind, as if often necessary in the case of the sick, we receive the Incarnate Lord in His fulness, Body, Soul, and Divinity. This is no new deduction of theology. If we cannot administer the Blessed Sacrament with reverence and Godly fear in both kinds, then the Roman Church has the better of us. We maintain that we can, but only by recognizing the fact that every crumb and every drop of the Sacred Species is the most Holy Sacrament of the Altar, where the penalty of "unworthy" conduct is according to Apostolic statement—"damnation."

"When the Son of man cometh, shall He find faith upon the earth?" Certainly, if in these modern days we have to begin to take "the germ theory" into consideration in connection with the Blessed Sacrament, it looks as if faith were waning. Notwithstanding the fact that millions and millions have made their Communions, it is doubtful if a case can be cited in which any person has contracted disease and death in the Sacrament of Life.

The Sacraments are the very vitals of the Christian Church. Insist on them. Guard them with every precaution. Let nothing obscure their absolute sanctity, and in due time matters of minor importance will adjust themselves to this strong faith in and fear of God. J. A. M. Richey.

Janesville, Wis., August 8, 1903.

THIS OUGHT TO BE REFERRED TO THE BISHOP.

To the Editor of The Living Church:

WHAT is the use of taking a transfer under these circumstances?—

A person temporarily sojourning in a city is confirmed and not long afterward settles in another city. The rector who was diligent enough to secure the Confirmation, sends a letter of transfer to the new communicant with the advice to take it to the nearest rector if there is already no choice of a parish. Being a stranger and not settled even in household affairs, the new communicant follows, as far as she understands the meaning of a notice on the backs of the pews in the nearest church, and mails the letter of dismissal to the rector. No acknowledgment of the receipt of the letter is ever received in any form, and there has never been any recognition of the communicant, not even an effort to have her rent a pew.

Let me assert that this communicant is merely one of many and then let me ask, who represents this class of communicants?

New York City, Yours truly,
August 6, 1902. John B. Uhle.

HAPPY LIVING.

Cultivate faith, obedience, service. The secret of holy and happy living is gathered up in these three words. There are a great many things we cannot understand, but these lie within our reach, and if we hold to them they will bring us through the darkest night beneath which the soul of man ever wrestled, into the perfect day.

1. Faith. If you cannot see God clearly, look toward the spot from whence His voice comes, as a child instinctively turns in the dark toward the place from which its mother's voice issues; and remember that the mountains which soar the highest in the dark will be the first to catch the glint of the morning beam at dawn. Front the east, though you be in the dark. Follow on to know the Lord. Faith is the motion of the soul Godward.

2. Obedience. Every time you obey you pull up the blind and let in more light. Every time you obey you break down the restraining reef and let more of the sea into the bay of your life. Obey the voice of God in the Book, the voice of God in your heart, the voice of God as He speaks through circumstances and His servants—obey.

3. Service. Never let a day go by without making the world a brighter, happier place for others, and, as you do so, the life abundant will gush out. A friend once told me that while he stood in the old Forum at Rome, watching the workmen using the pickax, one of them happened to strike away some rubbish and debris which had lain for centuries, and, as he did so, a fountain of water, well known in classic times as the Virgins' Fountain, but which had been imprisoned for centuries, found glad utterance again; the imprisonment was over, the stone was taken away from the sepulchre, and the beautiful fountain gushed into the Italian sunshine.

It may be that to-day such an experience is to be yours, and that some debris which has accumulated upon your heart, choking your life, by the grace of God and by the act of your own choice shall be put away, so that the life which has been checked and restrained may become abundant and you may know the fulfilment of our Lord's word: "It shall become in them a well of water, springing up into eternal life."—*F. B. Meyer.*

The circumstances of our lives are not unmeaning, but infinitely otherwise; but this we very often do not see for want of vision. High as heaven and wide as the earth is the atmosphere of holy opportunity in which our souls have their being. Is it not felt? Then it is only because it is not wished. Not every hour nor every day, perhaps, can generous wishes ripen into kind actions; but there is not a moment that can not be freighted with prayer.—*William Mountford.*

Literary

Trees, Shrubs, and Vines of the Northeastern United States. Their characteristic landscape features. By H. E. Parkhurst. Illustrated. New York: Charles Scribner's Sons. Price, $1.50.

Here is good "summer reading" and study which we shall be glad to review in winter; a companion for out-of-doors in every season, for even in winter, trees are interesting. "Trees and birds are alike in this respect," says the author, "that the best time to begin their study is in January." So much of our life is associated with trees, shrubs, and vines, and so much of the beauty and variety of the world come from them, surely it is well for us to cultivate, as it were, a personal acquaintance with them. With the aid of this book we may easily become familiar with the names and characteristics of our sylvan companions, even without the study of botany and the use of a microscope. The author gives us not only descriptions, but also appreciations of the verdurous mantle that clothes the hills and enfolds the valleys.

How finely, with a word, does he sketch the character of his arboreal subjects: "The stubborn-visaged oak," "the spindling Lombardy poplar," "the languid and refined birch," "the sprawling catalpa, all arms and legs like an ungainly school-boy," "the stately cottonwood, a senator indeed," "the tall-shafted white pine, the king of trees."

One is surprised to find that Central Park, New York, affords illustrations of every variety that is thought worthy of attention. To the description of notable varieties are added classified lists and drawings of a very large number, by the aid of which the student of nature may identify each without expertness in botany. The latter, however, is not ignored, as there are a Botanical List and a Botanical Glossary. A good index completes a very clear exposition of an extensive and interesting field of study, by the mastery of which our daily life would be greatly enriched. C. W. L.

A Life for God in India. Memorials of Mrs Jennie Fuller of Akola and Bombay. By Helen S. Dyer. Chicago: Fleming H. Revell Co.

Mrs. Dyer's sketch of Mrs. Fuller is not a complete biography, nor a full account of her work in India, but rather an appreciation. Mrs. Fuller's character was singularly simple. She had really but one object in life: to do the will of God. She had that simple dependence upon God that is born out of an earnest faith. We are made to feel in these pages what a power faith is, and what a dependence prayer is: it is good for us always to see these elemental things working in life. We get, incidentally, glimpses of work in India during the famine. But the spiritual picture is the important thing.

Fire and Sword in Shansi. The Story of the Martyrdom of Foreigners and Chinese Christians. By E. H. Edwards, M.B., C.M. With Introductory Note by Alexander Maclaren, D.D., Litt. D. Chicago: Fleming H. Revell Co.

The Province of Shansi was the district of China which suffered most in the troubles of 1900. Here hundreds of Missionaries and thousands of Chinese Christians suffered for their faith. Dr. Edwards escaped the fate of his fellow missionaries through being absent from China on furlough. But his residence in Shansi gives him full knowledge of the ground, and he returned at once to China and took an important part in the readjustment of missionary affairs. Accounts of martyrdom are not pleasant reading, even though, as here, the worst features are withheld. But only by such accounts can we get an adequate idea of the situation in China—a point of view from which to work and pray for missions. Such a book as this, with its sober narratives of suffering and death, is before all else, a revelation of China's need of the Gospel.

The Master of Millions. By George C. Lorimer. New York, Chicago, and Toronto: Fleming H. Revell Co. Price, $1.50.

The Spoilsmen. By Elliott Flower. Boston: L. C. Page & Co. Price, $1.50.

The first of these books is, we must say, full of the small envys of small people, the weaknesses of weak characters. Surcharged with commonplaces, overloaded with impossible situation and incident of the slightest interest, containing only one character with any blood in his veins, and that thin. In our judgment no person with the little spirit of Downey Macgilhivray, who becomes Pitsligo Tysford later on, ever accumulated anything or, having gotten it by any means, ever behaved as the author makes this puppet act.

There are some reasons why one may read Mr. Flower's *Spoilsmen*. It is a good story. It is about things as they are. It is well written. It is not too long. It is a quite possible history of Mr. Mason, as a failure as a politician because too honest, failure in business because of politics, and a success later when attending to business. The history of Mr. Mason's career has been duplicated in every city in the land. It is unpleasant to look upon, and it reflects no honor on municipal government.

The One Woman. A Story of Modern Utopia. By Thomas Dixon, Jr., author of *The Leopard's Spots*. New York: Doubleday, Page & Co.

The author, a Baptist minister, who achieved fame first in his preaching, second in his remarkable brochure, *The Failure of Protestantism in New York*, and third in his widely read and discussed novel, *The Leopard's Spots*, has called into play a fourth reason for his fame, in the production of this, his latest work. It is a problem study relating to Christian socialism. The hero, a Congregational minister, becomes a great success in drawing and moulding crowds, and then, as the evils and wrongs and trials of the masses press upon him, he becomes, more and more, a socialist. This is tempered first with the adjective "Christian"; but his socialism becomes less and less Christian, his hold upon the Christian faith weaker and weaker, and his "liberalism" more and more pronounced. As his religion becomes less, his tempter, in the not wholly unprecedented form of a beautiful and wealthy woman, a devotee of his new doctrine and, incidentally, of himself, acquires a greater and greater influence over him. At length, true to the warning of a friend that the end of socialism, as preached by its own exponents, is "free love" and the like, Gordon—one cannot fail to remember an Iowa minister and professor in this connection—renounces his marriage to a faithful and loving wife, and, after a divorce, proclaims a new union with his "soul-affinity," which union is to be based only on mutual attraction.

The end of it all, though gradual, is traced by Mr. Dixon with relentless vigor. Nothing but suffering, which comes in a wholly logical form and is distributed among many, follows this deed. We shall not enumerate the several depths into which the erstwhile Christian minister falls, nor trace the tragedy toward its end. It is sufficient to say that the moral is admirably drawn, without being forced, and the end of "liberalism" is graphically pictured.

We should not deny the tenability of a "Christian Socialistic" position, though the fall of this character from that position is intended, evidently, to be traced as a logical fall from the premises of Christian Socialism. We should maintain, rather, that this is the logical fall from the position of ultra-liberalism that leaves no doctrinal basis for the Christian faith. The steps in the fall of Gordon may be enumerated as Christianity, Christian socialism, humanitarian socialism, irreligion, selfishness, crime.

The book is a strong one, and may be commended to the consideration of those who view humanitarianism as a sufficient religion, without the personal love of and belief in the divine Saviour, the Son of God, as a motive for it.

A Parish of Two. Douglas Dayton Letters. By Henry Gollett McVickar. Percy Dashiel Letters by Percy Collins. Boston: Lothrop Publishing Co. Price, $1.50.

This book is the love story of a man of the world, without religion of any kind, told by himself to an invalid clergyman in letters. The replies are composed by an "ex-minister of the gospel," as we are told in the publishers' notice.

Douglas Dayton, a married man with a son old enough to be away to school, falls in love with another man's wife, and his attentions are gladly received by her in return. He tells all his adventures to a minister of his acquaintance and even sends the love letters which passed between them to his friend. The woman turns out to have been engaged to marry the aforesaid minister.

While the book is smartly written, we must hope that the picture of all the principal characters are false to life. The point of view cannot fail to be offensive to any Christian person.

Andy Barr. By Willis B. Hawkins. Boston: Lothrop Publishing Co.

A very readable story for elder boys, in which the title character is an eccentric somewhat after the *David Harum* type, whose influence over boys for good is very pronounced and at the same time very interesting in the telling. If inherent improbability is sometimes discoverable in the course of the happenings of the book, it does not, at least, prevent the book from being very entertaining.

THE SERIES *of Vaile Dime Literature*, formerly published by Mr. E. O. Vaile of Oak Park, Ill., and also the *Classic Literature Series* and *Biographical Series* formerly published by The Wyatt Company of Buffalo and Chicago, have been purchased by Messrs. Ainsworth & Co., the well-known firm of School Book publishers in Chicago, and will be added to the excellent *Lakeside Classics Series* of that house.

THERE are some poor preachers and some poor sermons— but the poor listeners far outnumber them.—*Church in Georgia.*

THE FAIREST and finest impression of the Bible is to have it well printed on the reader's heart.—*Dr. Arrowsmith.*

The Long Shadow.

By Virginia C. Castleman, Author of "Belmont", "A Child of the Covenant," etc.

CHAPTER XIV.

LORD MORGAN'S LETTER.

THE verdict of the jury was a more than nine days' wonder throughout the county; indeed, it occasioned as much food for conversation as the murder had done. Opinions upon the subject were diverse; some, and not a small minority, thought the prisoner should have been executed upon the strong circumstantial evidence of the case; others agreed with the jury in their disposal of the matter; but there were not a few, and it was noticeable that they were mostly among the gentry, whose sympathies leaned toward the family of the prisoner, thus bereft of their main support; and the wood-cutter's story, supported by the child's evidence, had made a deep impression upon the community at large, in spite of the almost incontrovertible evidence of the fragment of the newspaper enwrapping the bullet.

The judge himself, long versed in the hardening of sympathies for criminals, was troubled in his mind; and for many days thereafter could not get away from the memory of that child-face, so pure, so truthful, so horror-stricken over her brother's fate; for the judge had a little daughter of his own, the tenderest object of his solicitude. But business matters after a time crowded out those strange heart softenings toward the condemned, who went forth in his strong youth to a living death, leaving behind him untold desolation.

More than one home had its peace destroyed by the murder of Thomas Lane, whose exit from the world was a matter of more moment than his advent to the same, but not by any merit of his own.

Donald Graeme's supposed fainting fit had proved to be an oncoming paralytic stroke, which for many years thereafter confined the old man to the four walls of his bedroom; he was like an old oak scathed by the lightning flash, but not yet lifeless, by reason of former vigor. It was indeed pitiful to see him lying for weeks upon his couch, moaning at intervals, and with scarce power in his unparalyzed arm to raise his hand and pat the devoted Pointer as she sat beside him, her head upon the couch, her soft eyes pathetically fastened upon her unfortunate master. Occasionally she put out her tongue to lick the wrinkled hand in token of her sympathy.

Ellen Lindsay's hair had turned snowy white the day that her son's verdict was pronounced; but no other sign but that betokened her distress; her lips were sealed upon the subject.

Those would have been sad times, what with illness and distress added to increasing poverty but for the kindness of a few steadfast friends, and the fact that a subscription had been raised for their benefit by the townspeople of B——; also that regularly, once in three months, came the check "for Charlie" from Australia. Ellen Lindsay accepted both without a murmur; but none dared reveal to Donald Graeme the sources of revenue. There was one who became more and more endeared to the inmates of Monteagle as time went on and Eleanora Lee came to offer daily ministration at the bedside of the invalid. As he grew able to sit up and listen to conversation, she would talk to him in that sweet voice which perhaps was the chief of her many charms, and after awhile it became customary for her father to accompany her upon her daily walk. At first the silver-haired William Lee made an excuse of not wishing her to go alone through the woods, so full of dreaded memories for them all, and it was a touching sight to see him climbing with his daughter up the rugged path from the riverside, striving to be of aid to that girlish form upon whose slender shoulder he in reality must needs lean; for Eleanora was a true mountain climber, despite her fragile appearance. The daily exercise with so tender an object in view as the welfare of the bereaved family put new life into the student's heart, and when he found that his coming was a solace to Donald Graeme, he began to bring with him favorite books and papers and together the two old men gleaned the news of the day, or forgot in the realms of history or of fancy, their present ills.

And Eleanora? She found, as many another, an antidote to sorrow in soothing others' ills. Charlotte became her shadow and learned from the older maiden to bear grief nobly, but not forgetfully. Ah, no! When an opportunity was given them to talk alone, they would withdraw silently to some favorite spot to whisper in low tones about the one they loved, who was nevermore to be seen among them; and then, perhaps, a few tears would be shed for Douglas; but oftener they would sit arm in arm beneath the shadow of the old portraits, one of whom, a certain ancestor of a Highland clan, had in his face the look of the living man who bore the now dishonored name—the name of Douglas Graeme, spoken only in whispered sadness by his friends, and by his enemies, in cold scorn.

The long summer days wore slowly by—upon what leaden feet compared to by-gone summers, when the days seemed all too short for the work and the happiness of each successive hour! Still the golden hearts of the water-lilies gleamed upon the sparkling surface of the Shenandoah; but no longer echoed across the waters the glad refrain: "Eleanora!" "Shenandoah!" and the ferryman longed in vain for the once merry whistle of Harry Lee, who went to and fro with a settled gloom upon his handsome face, no longer young save in years; for sorrows age as years cannot.

Often the young man would stand silently upon the ferry-raft, gazing into the depths of the beautiful river, within whose bosom he longed to hide himself forever from human sight and human misery. But still he worked on, haunted by the thought of Douglas Lindsay condemned to a prison cell, or to toil in company with the chain-gang of state felons; and he was tortured with the knowledge that he, the friend of the condemned man, should have helped to send him into the exile of a penitentiary. Harry hated himself; standing there beside the river which both had loved, free to breathe God's air and sunshine and to move with unfettered limbs at will. Josiah White was his silent sympathizer in those first dull hours of despair: the reticence of the ferryman suited the younger man's moods; for words seemed poor things in the face of past deeds. As time wore on, the old routine became irksome to Harry Lee, and one day he disappeared, leaving a note saying that he had gone South, and they must not try to find him. Some day, maybe, he would return, when the familiar sight could be viewed without the present pain that gnawed at his heart continually.

Thus another young man's face was missing at Lee's Ferry in that summer of 18—.

* * * * * * * * * * *

In his gubernatorial mansion in Richmond sat Governor Otis one September evening, shortly before his accustomed dinner hour. His office was in the rear of the house, upon the ground floor; and he was looking over personal letters which had come to his address during his absence from home the past few weeks, when in company with his family and a few select friends, he had taken a trip across the continent to California in a special car, enjoying the hospitality of a railroad magnate, himself one of the party. So the Governor's private correspondence had accumulated, his public affairs being in the hands of his secretary. He was a short, stout man, of middle age, courteous in manner, and kindly disposed where friends were concerned; but a trifle hasty in temper, and not inclined to give due attention to the affairs of office; his popularity rather than his statesmanship had won him his present honor in the matter of election.

"Tut, tut," he said in a vexed tone, which caused the private secretary to look up quickly from the pile of documents surrounding him. "This comes of a man's being from home at inconvenient season; but what season is convenient for a servant of the state, Walters? I wish I had left orders for you to mail private letters to San Francisco. Let me see—the date is July 1st, just the day after I left, and it is a matter of great importance, or rather was!"

Then the Governor took a pen and scratched off a despatch, saying:

"Take this to the office at once for me, and tell them to send up the answer immediately upon receipt."

The secretary picked up his hat and walked quickly forth upon his errand.

"Lord Cecil Morgan! I would not offend one who has done me past favors, and whose friendship I value most highly. The case is a strange one, though, and it is necessary to act cautiously in dealing with these aliens upon Virginia soil. No one knows better than I what a hot-tempered, if generous race we are, and how little we brook the interference of outsiders. Ah, I see (thoughtfully). The condemned man was a foreigner; the victim, a son of the soil. What a tempest the affair must have raised in that neighborhood. I would like to gratify Lord Morgan, but I hardly see what can be done—unless—well, I must consult Judge F—— as soon as he arrives, which I hope

will be shortly. An interesting case! Yes, the young Scotchman shoots his rival in the affections of a lovely girl—that might be forgiven—but the robbery—I remember there was a robbery connected with the murder—that looks suspicious. I have half a mind to go up to B—— myself, and get at the facts of the case; but 'twould be no end of worry, and probably the verdict was a just one."

So saying, the Governor laid down the letter with the Morgan seal, and at this same moment, dinner was announced by the butler, and the great man proceeded to do justice to the sumptuous meal in company with his handsome wife and elegantly attired daughters. Naturally, he forgot in this pleasant pastime, the affair which had caused the writing of the nobleman's letter, an answer to which had long since been expected by Lord Morgan, who had meanwhile learned of the sentence of his young relative to life imprisonment.

Judge F—— was also away from home, which caused another delay, as it was several days before he could answer in person the Governor's telegram, to which, however he wired a reply, asking for an appointment upon a certain Wednesday. Upon the day specified, the two political magnates were engaged together in the private office for several hours of close conversation, in which Judge F—— reviewed the points of the case, ending with the remark, "I was thankful they didn't want to hang him."

"Under the circumstances—yes," replied the Governor, smiling. "The question is whether it would be wise or safe to grant a pardon."

"If we could only prove the truth of the wood-cutter's story," said the judge, confidentially. "For myself, I am inclined to believe it; and I tell you in confidence that I have a detective out at my own expense, unknown to the county people, or in fact to anyone but ourselves."

"Good for you, Judge!" said the Governor, with a look of relief. "Then I shall write Lord Morgan immediately an explanation of the delay, and I suppose it would be better to mention the detective. It would soothe his ruffled feelings, you know."

"Perhaps so," replied the judge, reflectively. "Yes, it would be best to advise him of that fact."

"In confidence, of course. I feel much indebted to you, Judge, for your saving me from a serious scrape. Lord Morgan is a man of force and intellect and his influence rates accordingly."

"Also his wealth?" asked the judge, with something of meaning in his glance.

"Oh, yes! fine estate, unencumbered, I fancy," answered the Governor, reddening slightly.

"His relatives—or connections—are poor enough, in all conscience."

"He will, doubtless, give them pecuniary assistance. Did you not tell me the old Scotchman was of noble birth?"

"Yes; but unfortunate, and proud as Lucifer—and the nephew possesses the same qualities. They seem to have a propensity for getting into trouble."

"Any previous record?" inquired the Governor, hastily.

"Several stories afloat. Don't know how much truth in them, but they are rather ugly affairs, as reported. It seems the father has disappeared under a cloud of some sort."

"Humph!" said the Governor, "that throws light upon the subject; and I must say, considerably alters the case. 'Heredity, the unchangeable law,' you know."

"I should think it difficult to decide in this instance, since the mother's family are honorable," said the judge.

"And it is on the father's side the connection comes in with the Morgans," added the Governor, musingly, "Lord Morgan's wife, deceased some ten years back, was the half-sister of the convict's father."

"Murder will out!" exclaimed the judge, rising to take his leave.

(To be Continued.)

THE QUALITY OF PRAYER.

Pray modestly as to the things of this life; earnestly for what may be helps to your salvation; intensely for salvation itself, that you may ever behold God, love God. Practise in life whatever you pray for, and God will give it you more abundantly.—*E. B. Pusey.*

Character is what a man is in his inmost thought.—*The Church News.*

The things that make us happy are those to which we have given our hearts.—*Diocese of Albany.*

The Family Fireside

PLURAL MOLASSES.

By L. C. Tullock.

ELINOR and Lucy Rogers were sitting on the porch one bright morning in early spring when their uncle Foster's voice aroused them, and they saw him, dressed in his riding clothes, approaching from the stable yard.

"Oh there you are!" he exclaimed. "I have been looking all over the garden for you. What are you doing with that book, Elinor? Your father didn't send you here to read. Nor you, Lucy, to make sofa pillows. Keep such things until you get home to your big northern city, where you haven't all this beautiful out-doors to enjoy."

He waved his whip in a great sweep to take in the country round about, and the girls laughed as they obediently put down work and book, for he was a cheery man, bringing smiles to the faces of every one to whom he spoke.

"What part of this great out-doors,"—imitating with her small arm her uncle's grand sweep—"shall we enjoy to-day?" asked Lucy.

"What do you say to a ride to the beeches?" suggested Mr. Rogers.

"That will be delightful!" chorused the girls.

"Well, go get your riding skirts on, while I tell Jeff to bring round the horses."

After a severe attack of the grip, Elinor and Lucy had been sent to visit their uncle in order to try the healing effect of the balmy air of his home.

He welcomed them gladly to his large plantation, and did everything in his power to make them well and happy.

Two of the gentlest of his many horses were set apart for the girls to ride, and they, although a little timid at first, soon learned skill and confidence, and enjoyed the ability thus to follow woodland paths too narrow for the heavy, old-fashioned coach.

On this morning of my story they were soon ready, and putting a foot in old Unc' Jeff's black hand, were raised lightly to their saddles, and off they went by the side of Uncle Foster.

Their way at first led past great fields where cotton plants were growing. Negroes of every age from the tottering old man, down to the pickaninny who rolled his eyes and showed his white teeth as the white folks went by, were busily at work hoeing weeds.

These black people were a source of great interest to the sisters, in whose Northern home a negro was seldom seen, and they delighted to hear their musical voices in old plantation melodies, and in hymns.

Soon they left the main road, and turned into a cart path that seemed to lose itself among the trees.

"Isn't this lovely!" cried the girls, lifting their faces to let the soft, warm air blow on their cheeks. "Look at that squirrel!" said Lucy, "there he goes! See his tail right there on that branch!"

"And the flowers!" added Elinor, whose eyes had not been raised as high as Lucy's. "The ground is just covered with them. Dear things! How I wish I could get off the horse, and pick some!"

"All in good time, little one," said Uncle Foster. "When we get to the beeches I'll lift you down, and you will find plenty of flowers there."

The cart road turned into a hardly perceptible path, shadowy and overgrown, but the children confidently followed behind their uncle's big horse, and before long they came to a partially cleared place, where a group of beeches stood amid the oaks and tulip poplars.

Their smooth, grey bark, and lateral branches covered with pointed leaves of a paler green than those around them, delighted beauty-loving Elinor, and she looked about her with a rapture mingled with awe.

"What makes you look so solemn, little one?" asked Uncle Foster.

"I *feel* solemn, uncle," answered Elinor. "I feel as I do in church, when everything is still and hushed."

"'The groves were God's first temples,'" quoted Mr. Rogers. "But here we are," he added, checking his horse and swing-

ing himself to the ground. "Let me lift you down. We will rest here a while."

"Thank you for bringing us to this lovely place," said Elinor as her uncle held up his arms to help her from her horse.

"Thank you for coming down South to cheer a lonely old man," returned Uncle Foster, kissing the sweet face, "and you, too, my dear," he repeated, bestowing the same caress on Lucy, as he took her from her saddle.

"Now let me show you the beautiful spring. Elinor will have use for all her poetry when she sees it."

It was indeed beautiful. The little well of clearest water was bordered with ferns; above it the beeches stood sentinel; on the banks swamp pinks grew in abundance; in the trees saucy cat-birds scolded and sang, and the clear "silver wheat" of other warblers made the air vocal with melody.

"I'm thirsty!" announced Lucy when her eyes and ears had feasted on the beauties around her, "and that water looks very inviting. May we drink some, uncle?"

"Why yes, to be sure," said Uncle Foster, "I'll find the cup. Well, well, this is pretty work," he grumbled, peering all about the spring. "Some rascal has carried it off!"

"Oh dear," complained Lucy, "now that I can not get it, I want a drink more than ever. If we were girls in a story book we could quaff from our pale, pink palms."

"What we need more than anything, is Maude Muller's 'small, tin cup,' said Elinor as she turned her gaze here and there in search of the missing vessel.

"Let me see," said Mr. Rogers, looking about him, "there should be a clearing near here, and if I mistake not, the cabin of a negro cobbler. Yes," turning to the east, "there's a thread of smoke from his fire. I'll try for a cup there."

"Oh, let us go, too," cried the girls, "perhaps we may see something funny."

The turf was thick and soft, and their footsteps made no sound as they approached the cabin on the edge of the woods. It was a tumble-down affair, built of logs, plastered with clay. Before it stood a beautiful sweet gum tree, beneath whose shade a negro man was cobbling shoes. At a little distance from him a small boy sat on the grass eating hoe cake and molasses. As he greedily chewed his sweet morsels, his teeth looked unusually white, and his lips very pink in contrast to the intense black of his skin.

Just as they drew near, the girls were delighted to hear him say to the cobbler:

"Want some mo' merlasses."

"Huh?" questioned the man.

"Want some mo' merlasses," repeated the boy, but seeing the strangers, became abashed.

"Wha' dat yo' say, boy?" scolded the man. "Want mo' merlasses, does yo'! 'Pears like yo' al'ays wantin' mo' merlasses, and wen yo' gets um, yo' don' eat a many of um, but is al'ays a-was'en of um!"

By this time the child, overcome by fright and shame, set up a loud wail, and the man, turning his head, saw the visitors. Then he was all smiles and bows.

"Howdy, Mars' Rogers," he said, "Howdy, little Missies. Heah, boy, say howdy to the white folks."

The girls were already smiling at the child, and he ventured to remove his hands from his eyes, and say "howdy," in a voice as fine as a cambric needle.

Elinor took from the bag which hung at her belt, two or three pink peppermints, and laid them in his funny little palm. By the way he smacked his lips after tasting the candies, he must have found them as good as his desired molasses.

"I never saw anyone like you, Elinor," said Lucy. "I truly believe that if you were shipwrecked in the middle of the Atlantic, or lost on the Rocky Mountains, you would have something nice to offer to your companions. Now I never have anything to give."

"Oh yes you do, sister."

"I should like to know what it is."

"Why, your sweet smiles and kind words."

"But you have those, too," returned Lucy, not quite satisfied.

In the meantime Mr. Rogers had made known his errand, and the cobbler had passed by the dipper made of a gourd, which floated in the water bucket, also the cracked cups on the shelf, and brought out a glass goblet from which the stem had been broken. It was evidently a cherished possession, for he offered it with a show of pride.

"Let the boy go to the spring with us and then he can bring back the glass," suggested Mr. Rogers, as he left a quarter in the man's willing palm.

They did not like to laugh until, after quenching their thirst with the sweet, cool water, they had sent the boy home with the glass, and candies enough to make him roll his great eyes in delight.

But as soon as he was out of hearing, they could keep serious no longer, and gave way to hearty merriment.

"*Wasn't* he funny when he asked for 'mo' merlasses!'" cried Lucy.

"And the man!" said Elinor. "Scolding because the boy was always wasting them! Didn't you want to laugh, uncle?"

"Indeed I did," replied Mr. Rogers, "I never before heard molasses used as a plural noun!"

"PERFECT THROUGH SUFFERINGS."

By the Rev. John T. Foster.

"It became Him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."—Epistle to the Hebrews (ii. 10).

"And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering. . . . For He Himself went not up to joy, but first He suffered pain; He entered not into His glory before He was crucified."—Common Prayer, Visitation of Sick.

WHAT dignity and glory must invest that word "suffering" which can give to character—even to the holy character of the Son of man—its very crowning grace! "Consecrated by sufferings"! It is the inspired portraiture of our Anointed Saviour. And how every lineament suggests that sacred Form, with the thorn-crown and the purple robe, which drew from Pilate the words of wonder, and, with devout hearts, words of holy worship, "*Behold the Man!*"

"Suffering," says the inspired theologian, "was the development of the full idea of His character (τελειῶσαι)"—the investiture of the perfect Manhood of "our foremost Leader": and "it became Him."

We remember the voluntariness of our Lord's life of sacrifice. "No man taketh My life from Me: I lay it down of Myself." There was for Him the presentiment of His coming sorrows—the treachery, the insults, the Cross. Against these stood the tempter's offer—"all the kingdoms of the world and the glory of them." Did the Master hesitate in choosing His course? Not for one brief moment. "*He endured the Cross.*"

Now, by all that is told us of our Lord's attitude in the face of His "sufferings *known* and *unknown*," that word of the Creed, "He suffered," hides for us a mighty and a blessed secret.

To live under the ennobling influences of that secret—to "know Him and the fellowship of His sufferings"—it is to have the aspirations of an Apostle.

With this portraiture before us of the Son of the Father, can we say, as some do, that suffering is opposed to the "perfect Good"? Nay, rather, it *leads* to the "perfect Good": it leads to Christ. "After suffering, peaceable fruit" (Heb. xii. 11).

"Had I not known sorrow," is the testimony of many a one schooled in affliction, "I had not known Jesus." And the Psalmist gives it as among the sweetest notes of his music, "Before I was troubled, I went wrong: but now have I kept Thy Word." "He knoweth the Way that I take," exclaims one whose way was the Way of the Cross ,"when He hath tried me I shall come forth as gold" (Job. xxiii. 10).

O sufferer, whoever thou art, take thy place—fall into line—with that "noble army of martyrs" whose glory shall be, "These are they which came out of the great tribulation, and they washed their robes and made them white in the Blood of the Lamb'" (Rev. vii. 14).

"Made perfect through suffering"! It will be Heaven's verdict over many a tried one here.

> "There is the throne of David:
> And there from care released,
> The shout of them that triumph,
> The song of them that feast.
> And they who with their Leader
> Have conquered in the fight,
> Forever and forever
> Are clad in robes of white."

"He which began a good work in you will perfect it until the day of Jesus Christ" (Phil. i. 8, R. V.).

Church Kalendar.

Aug. 1—Saturday.
" 2—Eighth Sunday after Trinity.
" 6—Thursday, Transfiguration.
" 7—Friday. Fast.
" 9—Ninth Sunday after Trinity.
" 14—Friday. Fast.
" 16—Tenth Sunday after Trinity.
" 21—Friday. Fast.
" 23—Eleventh Sunday after Trinity.
" 24—Monday. St. Bartholomew.
" 28—Friday. Fast.
" 30—Twelfth Sunday after Trinity.

KALENDAR OF COMING EVENTS.

Aug. 24—Consecration of Rev. Dr. Fawcett, St. Bartholomew's, Englewood, Chicago.
Sept. 15—Dioc. Council, Milwaukee.
" 15-18—Conference Colored Workers, New Haven.
" 30—Dioc. Conv., New York.
Oct. 7-11—Brotherhood of St. Andrew Conv., Denver.
" 13—Conv., Sacramento.
" 20—Pan-American Conference of Bishops, Washington.
" 27-29—Missionary Council, Washington.
Nov. 3—Church Congress, Pittsburgh.

Personal Mention.

The Rev. John V. Ashworth has accepted a call to the rectorship of St. Bartholomew's Church, Crisfield, Md.

The Rev. J. W. Bleker, D.D., and family are summering at Sewanee, Tenn.

The address of Archdeacon Crawford of Kansas, for the month of August, is "Cassells," Colorado.

The Rev. Charles Fetter of Rocky Mount, N. C., is appointed rector of the Church of the Ascension, Mt. Sterling, Ky., taking charge also of the missions of Sideview, Owingsville, and Morehead.

The address of the Rev. George Forsey, after Aug. 12, will be 473 Lincoln Ave., Detroit, Mich.

The Rev. Edgar F. Gee has accepted a call to the rectorship of St. John's Church, Oakland, Cal.

The Rev. C. W. G. Lyon, recently of Grand Junction, has assumed charge of Christ Church, Aspen, Colo., in the District of Salt Lake.

The Rev. W. B. Magnan has entered upon the rectorship of Emmanuel Church, Garrett, Ind., in the Diocese of Michigan City.

The Rev. S. S. Marquis, rector of St. Joseph's Memorial Church, Detroit, has been invited to the rectorship of Trinity Cathedral, Omaha, Neb.

The Rev. John Kennedy Moorhouse, recently ordained, has assumed charge of St. Paul's Church, Bristol, Pa.

The Rev. Thos. P. Noe has declined a recent call to Columbia, S. C., and remains in charge of his important school work at Beaufort, N. C.

The Rev. Wm. Dudley Powers, D.D., has accepted a call to St. Paul's Church, Flint, Mich.

The Rev. M. N. Ray has accepted a call to the rectorship of Grace Church, Sheboygan, Wis., Diocese of Fond du Lac.

The Rev. W. S. Llewellyn Romilly has entered upon the rectorship of St. Philip's Church, Belmont, N. Y.

The Rev. M. S. Runkel, formerly of Des Moines, has charge of All Saints, Pasadena, Calif., during the absence of the rector, the Rev. Wm. McCormack, on his vacation. His address is 3005 Vermont Ave., Los Angeles.

The Rev. Henry E. Spears has become assistant at Trinity Church, Covington, Ky.

The address of the Rev. Arthur W. Stone is changed from Lyndonville, Vt., to U. S. T. S. *Constellation*, Coaster's Harbor Island, Narragansett Bay, R. I.

The Rev. Joseph E. Tucker of St. Andrew's (colored) mission, Lexington, Ky., has resigned this charge in order to devote himself for a few years to the study of medicine, so as to qualify himself for the position of medical missionary. He will retain his canonical connection with the same Diocese.

The Rev. Dr. F. C. H. Wendel, acting vicar of the Church of San Salvatore, New York, will be in charge of St. Peter's Church, Bennington, Vt., from August 16th to September 20th.

The Rev. Edw. Hudson Young and wife, of St. Andrew's Church, Pittsburgh, Pa., are spending their vacation making a tour through the English Cathedral towns.

ORDINATIONS.

Deacons.

Fond du Lac.—Mr. Sigournay W. Fay was ordered Deacon on the Eighth Sunday after Trinity in St. Paul's Cathedral, Fond du Lac. He will accompany Bishop Grafton to Europe.

Priests.

Lexington.—The Rev. Henry Knott was ordained to the Priesthood on the morning after the annual Council of the Diocese, May 28, by the Bishop of Lexington. The Rev. R. G. Noland presented the candidate. The Dean, the Rev. Baker P. Lee, was the preacher. The Ordination took place in the large room formerly used for divine worship by the Shakers, in their romantic little settlement, Shakertown, about 20 miles from Lexington. The Rev. Messrs. McCready, Sneed, Noland, Chinn, Washington, Lee, Harris, Patterson, and Baer assisted in the laying on of hands. Mr. Knott has now become rector of Paris, Ky., where he officiated during the term of his diaconate.

Milwaukee.—On Sunday, the Ninth after Trinity, August 9th, at All Saints' Cathedral, Milwaukee, by the Bishop of Milwaukee, the Rev. John White was ordained Priest. The presentation was made by the Rev. A. Alexander of the Diocese of Pittsburgh, who also preached the sermon. The Rev. Mr. White is a recent graduate of Nashotah House, and proceeds at once to Alaska, as a missionary under Bishop Rowe. He is to be stationed at Cape Nome, expecting to reach that distant locality by the middle of September.

DIED.

Weller.—At Jacksonville, Florida, July 6th, 1903, the Rev. Reginald Heber Weller, aged 75 years.

Grant unto him eternal rest, O Lord, and may light perpetual shine upon him.

WANTED.

Positions Offered.

CAPABLE YOUNG CHURCHWOMAN, who is a good seamstress, as general assistant in small Charitable Institution in Philadelphia. Salary, $20 per month. Address, M. G. T., Living Church Office, Milwaukee.

Positions Wanted.

ORGANIST AND CHOIRMASTER, English trained, thoroughly qualified and experienced, desires position. Fine player and successful choir-trainer; earnest worker, single, aged 30. Good organ and salary essential. First-class testimonials. Address Organist, 474 Queen's Avenue, London, Ontario.

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operation have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

APPEAL.

EPHPHATHA REMINDER.

For more than thirty years, the Church's "volceless ministry" has been prosecuted with economy, energy, and effect in twelve large mid-Western Dioceses. The handful of deaf-mute work people have given their mite to the expense fund. Hearing friends have added thereto on the Twelfth Sunday after Trinity, or other days. Eight hundred dollars are needed for the present fiscal year. Offerings may be sent to the Rev. Austin W. Mann, General Missionary, 21 Wilbur Street, Cleveland, Ohio.

ACKNOWLEDGMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the following additional gifts to the College Building Fund: Mrs. E. A. Jennison, $1; Mrs. Sarah Pierpont, $4; A member of the Church of the Covenant, Philadelphia, Pa., $100; Woman's Auxiliary, St. George's Church, Flushing, N. Y., $11.20; Junior Auxiliary, St. George's, Flushing, N. Y., $11.20; Woman's Auxiliary, St. Mark's Church, Brooklyn, $2; Woman's Auxiliary, Christ Church, Brooklyn, $5; Woman's Auxiliary, St. George's Church, Astoria, N. Y., $6; St. Asaph's Church, Bala, Pa., $60.40; Mrs. Edward Babcock, $5; Mrs. Thos. K. Conrad, $1; Mrs. L. A. Ferguson, $1; Caroline H. Preston, $1; "A Reader of the *Spirit of Missions*, $1; Woman's Auxiliary, Poughkeepsie, N. Y., $25; St. Luke's Church, Norfolk, Va., $1; St. John's Bible Class, Washington, D. C., $35.

Contributions from givers in the United States, $12,635.38. Contributions in the field from Chinese givers, $6,454.95. Amount needed to complete the fund, $5,909.67.

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

The Virgin-Birth of Our Lord. A paper read (in substance) before the Confraternity of the Holy Trinity at Cambridge. By B. W. Randolph, D.D., Principal of Ely Theological College, Hon. Canon of Ely, and Examining Chaplain to the Bishop of Lincoln.

J. B. LIPPINCOTT & CO. Philadelphia.

The Temple Bible: *New Testament Apocryphal Writings.* Edited by James Orr, D.D. Price, 60 cents net.

FLEMING H. REVELL CO. Chicago.

City Temple Sermons. By R. J. Campbell, M.A., of London. Price $1.00 net.

PAMPHLETS.

The Name of the Church. Being a portion of the Address of the Rt. Rev. Lewis W. Burton, D.D., to the Eighth annual Council of the Diocese of Lexington. Held in Pleasant Hill, Kentucky.

The Church at Work

ALABAMA.

C. M. Beckwith, D.D., Bishop.

Mobile Items—Marriage of Rev. E. E. Cobbs.

Amongst the brightest and best edited of our parochial papers is *The Belfry*, of Trinity Church, Mobile (Rev. Edmonds Bennett, D.D., rector). The midsummer edition tells of vigorous work under way in Mobile, notwithstanding the heated term. A series of services is being held on Sunday evenings at the Theatre, Monroe Park, one of the pleasure resorts of Mobile, in which Churchmen are taking a leading part, and distinguished laymen are zealously aiding the good work. The printed programme shows a shortened liturgical service, with a selection of some of the most popular hymns, and the large crowds in attendance on the services show that things are welcomed by the people. The topics for consideration are: The Kingdom of God, and Life—Social, Church, Municipal, Domestic, Commercial, Civil, Political. Amongst the speakers are the Rev. clergy of Mobile, and the Hon. Judge Connor, President of the Church Club of Cincinnati, who speaks at the opening service, on "Reminiscences of the Passion Play at Oberammergau."

Judge Connor is to assist in the organization of a Churchman's Club in Mobile in the fall of the present year.

Recently Grace Chapel mission, in Mobile, was organized, and pledges made toward the support of a missionary. Until such time as his services may be secured the mission will be served by the clergy of Mobile and by lay readers, alternating every Wednesday evening.

St. Paul's, Whistler (Rev. Edmonds Bennett, D.D., in charge), has given the order for further enlargement and renovations, for which funds are in hand.

The Rev. E. E. Cobbs of St. John's, Montgomery, whose recent marriage is announced, has gone with his bride for an extended European tour, to be absent several months.

The 14th annual report of the Woman's Auxiliary has just appeared as a supplement in the *Church Record*. It shows a splendid result of the year's work, and reflects great credit on the labors of the retiring President, Mrs. F. H. Warren, and her efficient assistant and Treasurer, Miss Anne M. Williams. These two women have been devoted workers in this field of labor and deserve the hearty "Well done" of the Diocese in the success of their labors. The report shows that $618.94 in cash has been collected and boxes to the value of $855.18 have been sent out.

ALASKA.

P. T. Rowe, D.D., Miss. Bp.

Hospital for Valdez.

On July 17th the contract for the construction of the Hospital of the Good Samaritan, Valdez, was let for $1,500, of which we now have $1,000 to our credit in the bank. We have to raise the balance of $500 by Sept. 1, and then we will have the building, but not the furnishings. Bishop Rowe has appointed Miss Deane (formerly located in Circle City on the Yukon) as nurse, and she is expected by Sept. 1st. Assistance is needed at the outset from outside. The missionary, the Rev. F. C. Taylor, states that gifts of money or hospital furnishings would be very acceptable, the latter including sheets, blankets, pillow-cases, bandages, and, in fact, all things which go to make up a hospital outfit. One of the local doctors has kindly donated an operating table and will place his surgical appliances in the operating room for the use of the hospital. A hospital is sorely needed here, as most of the men live in cabins of one room, three and four in a cabin, and therefore, in case of illness, have no means of being properly cared for.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

The Cathedral Organ—Springfield Centre.

The plans for the re-construction and enlargement of the great organ at All Saints' Cathedral have been completed, and the Austin Organ Company has commenced work on what will be the finest instrument in America, and one that will rank amongst the large organs of the world. The Blowing Plant will be placed in the crypt, operated by motors of twelve horse-power, and the wind will be conveyed into the "Austin Air Chambers" through two of the stone pillars of the choir, which will be made hollow for this purpose. The organ will be divided into six distinct sections, the "Great Diapason Organ" being placed over the north choir screen in the first arch, and the "Choir Organ" directly opposite, over the south choir screen, with a portion of the large "Pedal Organ" accompanying each section; whilst about fifty feet from the ground, in the triforium on both the north and south sides of the choir, will be placed the "Super-Great," "Swell," "Solo," and "Pedal" organs. There will be other changes and the entire organ will contain 130 stops and movements, and will be unequalled for its massive diapasons and reeds, the latter all being "harmonic."

Bishop Potter officiated at a Confirmation at St. Mary's Church, Springfield Centre (Rev. W. A. Masker, Jr., rector), on Sunday, Aug. 2nd, being the third Confirmation within a year. On Thursday, Aug. 6th, Bishop Potter again visited the village, making an address at the laying of the corner-stone of a new building, an outgrowth of the parish's life, though not technically a part of it. This building is to be used for various public and social purposes. The laying of the corner-stone was especially a Masonic function, because the building will be erected for the public welfare, and also will contain the Lodge rooms. The excellent work was recently stated more fully in these columns.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.
Chas. T. Olmsted, D.D., Bp. Coadj.

Gift at Norwich—Cornerstone for House of the Good Shepherd.

A handsome memorial brass pulpit has been placed in Emmanuel Church, Norwich (Rev. W. D. Benton, D.D., rector), by Mrs. Mary D. M. Stebbins in memory of her husband, the Rev. Henry Dows Stebbins, rector of the parish, 1889-99. Mr. Stebbins was beloved by his people and rested from his earthly labors April 23, 1899.

The Rev. Dr. J. Everist Cathell visited his old parish, St. John's, Oneida, and preached there on the first Sunday in August. Many friends and parishioners greeted Dr. Cathell and wife and were edified by his scholarly sermons. He returns to his post as rector of St. Paul's, Des Moines, Iowa for duty August 16.

On Tuesday, July 28, Bishop Olmsted laid the corner stone for a fine new building in Utica, to be the home of the House of the Good Shepherd, an institution for the care and nurture of orphans in that city. There has long been pressing need for more commodious quarters and a building fund was started several years ago. Mr. Thos. R. Procter purchased a tract of land on upper Genesee St., and gave a building site in the centre of it, to the corporation of the House, of which he is President. There are eight acres which surround the building and these will be laid out as a public park by Mr. Procter, who will also provide for its perpetual care.

A brief special service preceded the laying of the stone, and then followed addresses. The Bishop congratulated the trustees and managers on the location, and on the enlarged quarters which the new building assured. He quoted from the early reports of the managers, showing the need and early struggles of the institution. The founders include the names of those noble philanthropic sisters—Mrs. Daniel N. Crouse and Mrs. Charles W. Hutchinson. Horatio Seymour was the first treasurer of the corporation and Mrs. Seymour was the first president of the board of managers. Of the many who took part in the founding of the House of the Good Shepherd, some remain and a few have fallen asleep. Hon Charles A. Talcott, Mayor of Utica, spoke in fitting words of thanks to Mr. Procter for the benefits the city would derive from the park. He expressed his appreciation of the good work of this well-managed charity and his hopes for its future growth. The Rev. Dr. I. N. Terry, a Presbyterian minister, was the last speaker. Representing a family who had been generous friends of the enterprise, his congratulations were hearty, and his commendation of the House both earnest and happy. The new structure will be of appropriate design, of brick with stone trimming, and equipped with all modern furnishings. The total cost will reach $50,000.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Corner Stone at Dundee — New Rector at Momence—City Notes.

The corner-stone of the new St. James' Church, Dundee, was laid on the afternoon of Sunday, August 9th, by the Rev. E. F. Cleveland, M.D., a former rector of the parish. Addresses were made by the rector of the parish, the Rev. Frank Erwin Brandt, Rev. Dr. Cleveland, Rev. Jesse H. Dennis, rector of the Church of the Redeemer, Elgin, and by the Rev. Dr. M. Edward Fawcett, rector of St. Bartholomew's Church, Chicago, who is the Bishop-elect of the Diocese of Quincy. The office for the laying of a corner-stone set forth by the Bishop of Milwaukee was used and the ceremonies were witnessed by about five hundred people, including delegations from Elgin, Wheaton, and Algonquin. A copy of The Living Church was among the contents of the corner-stone. A procession composed of the congregation, Sunday School, and parish societies, headed by the vested choir of the Church of the Redeemer, Elgin, advanced to the church site singing "The Church's One Foundation." The Rev. Messrs. Dennis of Elgin and Rowley of Wheaton, assisted Dr. Cleveland and the rector in the rendition of the service. The day was observed as a day of special thanksgiving by the congregation of St. James' Church.

There were two celebrations of the Holy Eucharist, and at the latter an offering was made to the missions of the Diocese. It is expected that the new church, which will be a handsome structure of cream-colored brick, will be ready for occupancy by the first of November.

Mr. Francis H. Wheeler of the W. T. S. has been placed in charge of St. Agnes' mission, Chicago.

The Rev. P. Gavan Duffy, whose resignation of St. Paul's, Rogers Park, a few weeks ago, for purely personal reasons, is much regretted, preached a farewell sermon on Sunday the 9th. Up to the last his congregation were not without hopes that he might be induced to remain.

Dean Phillips of Kankakee is enjoying a quiet vacation in the neighborhood of St. Joseph, Michigan. The Rev. H. E. Chase of Grace, Hinsdale, is passing this month at Delafield, Wis., amid scenes familiar to him when professor at Nashotah.

An attempt by four young men to burglarize the residence of Dr. Clinton Locke, 2825 Indiana Avenue, on Saturday last, was frustrated by a police capture of the four in the act, at high noon.

One of the last choirs to take their summer outing is that of the Good Shepherd, Momence, which returned from Druse's Lake

Rev. J. F. Milbank

[Who has entered upon the rectorship of the Church of the Good Shepherd, Momence.]

on Monday. Their Sunday service at the camp was conducted by Mr. T. O. Stokes, prominent in the parish by reason of his interest in Sunday School work, he being the efficient Superintendent.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Library of Trinity College.

Mr. William N. Carleton, librarian of Trinity College, has contributed to the Hartford *Courant* an interesting article on the College Library. The collection dates from the founding of the institution, then known as Washington College. The Alumni have established a fund to be known as the "Samuel Hart Library Fund," in honor of the Rev. Dr. Hart, long Professor of Latin and now of the Berkeley Divinity School. Some of the notable volumes in the library are four illuminated manuscript "Books of Hours" of the fourteenth and fifteenth century; three rare editions of Ptolemy, 1513, 1525, and 1574; Strabo's Geography, printed at Venice in 1472; nine volumes from the library of George Washington, each containing his autograph; Hall's Chronicle, London, 1550, one of Shakespeare's source books for the material of his English history plays; and scores of other volumes of scarcely less interest or value. Dr. Gurdon W. Russell two years ago presented to the college his copy of the folio edition of Audubon's *Birds of America*. This is not only the finest copy of this famous work in America, but also one of the finest of all existing copies as it was picked out by the man who engraved and colored the plates.

Besides the illuminated Latin manuscripts mentioned above, there are others of high interest to scholars, Chief among these are two manuscripts dating from the eleventh or twelfth century, containing portions of the Greek Testament and the Greek liturgical Gospels. They are of vellum and the writing is a beautiful cursive which can be read as easily as modern Greek type. They were brought to this country in 1843 from Canea in Crete, by the Rev. George Benton of the class of 1833, and were presented to the college in 1899 by his son, the Rev. R. A. Benton of the class of 1864. Another manuscript which attracts interest by reason of its associations is a much worn and badly thumbed Arabic Koran, which was taken from the dead body of a dervish on one of the Soudan battle fields. The English manuscripts include a seventeenth century version of Cavendish's Life of Cardinal Wolsey, differing in important respects from the imperfectly printed published editions; and a copy of the Junius Letters with interesting manuscript notes and corrections by the author.

It should be, to every graduate, a matter of concern that while individuals among the alumni remember the library by annual contributions, the present resources are very much below the needs. Its purchases are thus restricted to the immediate requirements and the work of the institution, and as these cover a wide field no attempt is at present being made to build up strong special collections. This must be a development of the future.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

The Rev. Henry Marriott, M.A. (*Oxon*), residentiary canon of the Cathedral of the Church of England in Bermuda, is visiting the Rev. Wm. M. Jefferis, D.D., rector of Calvary Church, Wilmington, and preached at the morning service on Sunday, Aug. 2nd.

EAST CAROLINA.

A. A. Watson, D.D., Bishop.

Wilmington Notes — The Bishop — New Bern.

The Rev. Dr. Carmichael of St. John's, Wilmington, has been holding occasional services at Lake Waccamaw. St. Paul's Church, Wilmington, is without a rector. The church is kept open by lay service, the Bishop being present when he is able. The Rev. Isaac W. Hughes of St. John's, Fayetteville, will take work in Brooklyn for the month of September. The Rev. W. J. Smith, Superintendent of the Church Orphanage Training School at Charlotte, expects to travel during the summer in the interests of the institution. This orphanage is supported by both North and East Carolina.

The new catalogue of Chocowinity School (Rev. Colin C. Hughes, rector and superintendent), has just been issued. It is an interesting statement of the past work and present claims of this unique school. It has all the features of a training school and also prepares for university entrance. The catalogue contains strong testimonials from President Venable of the University of North Carolina, and from other prominent Southern educators.

St. Mark's (colored) Church, Wilmington, has had an addition made to the church building to contain the large new organ. The music of the large vested choir of this church is of an exceptionally fine order.

The health of our dear old Bishop is not so good as at the time of our last letter to The Living Church. His interest in his work continues unabated, and the steady writing at his desk helps to enfeeble him. On Sunday, August 1st, he celebrated the Holy Communion and preached at St. Paul's, Wilmington, confirmed at St. Mark's, and during the week confirmed a person privately. At the home of the person confirmed he met, unexpectedly, an old comrade, who was under the Bishop as chaplain in the Confederate army. It was an impressive meeting, the Bishop's feebleness giving way to enthusiasm at the revival of old and stirring memories.

We believe the following incident, taken from the Bishop's address to the Council, will be of general interest:

"Before closing, let me mention an incident which happened at the close of the war, singularly creditable to the considerate feeling of some of the highest officers of the United States Government, and which for that reason I wish to place on record. A quantity of cotton had been placed in my hands by one of the vestry, the late A. H. Van Bokkelen, for distribution among those who were sufferers from the deprivation of war. When peace returned, the whole community was without food for their tables, or the means of procuring it. The cotton in my hands was liable to confiscation, having been, by act of the United States Congress, placed under the control of the Secretary of the Treasury. At this juncture the Secretary of the Treasury, Mr. McCullough, upon representation of our case by the late Rev. Chas. H. Hall, D.D., then of Washington City, transferred the control of the cotton to the Secretary of War, Edwin Stanton. Mr. Stanton not only made the whole over to me as representing the giver of the cotton and community at Wilmington, with *carte blanche* as to the disposition of it, but accompanied the transfer by instructions to the army transports to carry it to market under my directions, and to return the proceeds free of charge. It was a great and remarkable beneficence, and made comfortable and happy many a household in and out of the Church, which but for this act of kindness would have had to face something like comparative poverty."

Work has been commenced on the parish house of Christ Church, New Bern (Rev. T. M. N. George, rector). The structure will consist of two stories, and will be connected with the church building.

FLORIDA.

Edwin Gardner Weed, D.D., Bishop.

The Late Rev. R. H. Weller.

With respect to the Rev. Reginald Heber Weller, whose death was reported in these columns in July, *The Palm Branch*, the Bishop's organ in Southern Florida, says, in part:

"The Rev. Reginald Heber Weller fell asleep in Jesus early in the morning of July 6th inst. It is just thirty-four years since he arrived in Jacksonville to take charge of St. John's Church, and this is a 'Red Letter day' in the calendar of both the parish and the Church in the whole state which was then all one Diocese.

"An able man, filled with the Holy Ghost, the Spirit of his Divine Master, he was entirely 'emptied of self and filled with the meekness of wisdom,' giving his whole life for the souls committed to his care and to spread the Gospel of salvation through Christ, and the building up of His Kingdom.

"His work was done in so silent and modest a manner that few know its magnitude and extent. The work was his, the praise to others given. The whole can never be known until that last great day when the records in Heaven are opened and read. With great executive ability and untiring zeal, he raised up St. John's parish and church building from the desolation and ashes in which it was left by the Civil War,

and made it the mother of all the mission field of Florida.

"To him a large number of the present churches in Florida owe their origin. From every part of the Diocese calls came continually to St. John's for aid and were rarely refused, for he infused into his people some of the missionary spirit which ever burned in his great loving heart. He asked nothing for himself, but all his life was content to be poor, 'a servant of his Master.'

"Since resigning the charge of St. John's in 1888 he has lived in great retirement but has never ceased to do good. Many evils averted from the community and events turned into better channels are due to the strong, though unseen, influence and wise counsel of this brave, patient, good man.

"On Wednesday his body lay in the temporary chapel of St. John, the clergy of the city acting as a guard of honor. Later, surrounded by his family and numerous friends, it was laid to rest 'in the hope of a joyful resurrection.' The Bishop officiated, the vestrymen were the pall-bearers, St. Margaret's Guild, which he first organized, was there in a body, the Confederate Veterans assembled to do honor to their beloved comrade."

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

The Bishop goes Abroad.

The Bishop, accompanied by the Rev. Sigournay W. Fay, will sail for Europe August 22nd on the *Minnetonka*. Bishop Grafton asks that ordinary letters be not forwarded to him during his absence.

LEXINGTON.

Lewis W. Burton, D.D., Bishop.

Vacancies Filled.

The Rev. W. J. McCready, Archdeacon, has accepted the parish of Maysville, on the Ohio River, and will begin his work on Sept. 1st. This will not interfere with his devoting some of his time to making known to the Church at large the interesting features of the mission work in the Kentucky mountains, as he has done hitherto. He will also spend much of his time in missionary work on the south bank of the Ohio River, between Ashland and Covington; will especially minister to congregations already formed at Flemingsburg and Vanceburg.

The Bishop is glad to be able at length to fill the long vacancy at St. Mary's, Middlesborough, by the appointment of the Rev. Thomas W. Cooke, late rector of Christ Church, Clarksburg, W. Va. Mr. Cooke will officiate also in the missions of Livingstone, Corbyn, Altamont, and Pineville, and will superintend the mountain school work of the Diocese generally. The Rev. G. E. Hancock still resides at Corbyn, where he is principal of St. John's Academy, assisted by Misses Morell and Johnson; but he will help Mr. Cooke at the missions mentioned above.

MAINE.

Robt. Codman, D.D., Bishop.

Gift at MacMahan Island.

St. Cuthbert's, MacMahan Island, the artistic Woodland chapel consecrated a year ago, was recently the recipient of a timely thankoffering from Mr. and Mrs. W. C. Redfield of Flatbush, L. I., which took the form of a complete Communion Service, in silver, including cruets, ciborium, and spoon, all of exquisite workmanship, made by the Gorham Silver Co. The Rev. Henry Hague of Worcester, and the Rev. Geo. S. Pine of Marlborough, Mass., have charge of the services this summer.

The wisdom of building St. Cuthbert's is established, not only by the large attendance of those having summer camps on MacMahan, but by the frequent attendance of those summering on the adjacent islands—Isle of Springs, Five Islands, Riggsville, West Southport, Dog Fish Head, and Cosy Harbor.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Was Emerson a Christian?

During the discussions upon Emerson which have been the chief attraction in the beautiful village of Concord the past week, his religious views came up for discussion. After an able presentation of the subject, by a visiting lecturer, the Rev. Mr. Hannah, the rector of the church, took issue with the judgment pronounced, and said that Mr. Emerson was not a Christian. It was like a thunder-bolt from a clear sky, but his position was ably defended. He declared Mr. Emerson might be called religious, but he was not a believer in the fundamental teachings of Christianity. Mr. F. B. Sanborn labored with the rector by quoting passages from a few of St. Augustine's writings, but the rector showed his familiarity with the subject, and maintained his position with admirable skill and acumen.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

Diocesan Notes.

St. Paul's Church, Flint, which has been without a rector since the resignation of the Rev. Ralph MacDuff, last fall, has extended a call to the Rev. William Dudley Powers, D.D., of New York City. Dr. Powers was the General Secretary of the American Church Missionary Society. He has resigned this position and will take up the work in Flint September 1st.

While the contributions for general missions amount to about $1.000 more this year, than for the same time last year, there still remains a deficiency of nearly $2,000 of the sum asked for from Michigan, which is $5,700.

The Rev. Frederick Hewitt, who has had charge of St. Thomas' Church, Detroit, for the last three or four years, has resigned the work, and it is said he will engage in journalistic and literary work.

The Rev. Paul Ziegler and family are spending the summer at Pointe Aux Pins. This is a favorite resort for the Detroit clergy. The Rev. Dr. Maxon of Christ Church and family are also there.

The organ for Christ Church will not be ready until some time this fall.

The missions at Brighton, Howell, and Hamburg, which have been without services for some time, only when visited by the General Missionary, are now supplied by Mr. Denham H. Quinn, who is meeting with much success in the work.

Under the energetic leadership of the Rev. H. P. Vicborn, the church building at Wyandotte has been improved nearly $3,000 worth. The chancel has been deepened to about twenty feet, the choir and organ moved into the chancel, a basement put under the church, in which are the choir and vesting and other roooms.

The Rev. S. S. Marquis of St. Joseph's Memorial Church, Detroit, has declined a call to become Dean of the Cathedral in Omaha.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

The Clericus—Woman's Auxiliary—Waukesha—Death of Mrs. Mary O. Pearce—New Parish in Milwaukee.

The members of the Clericus were the guests of Archdeacon Wright at the Soldiers' Home last Tuesday, lunching at the chaplain's house on the grounds. The Rev. E. C. Healy read a paper on the subject of Clerical Vacations. A guest at the luncheon was the Roman Catholic chaplain at the Home, Father Hewson, who divides the chaplaincy with Dr. Wright. Father Hewson also invited the members into his own apartments in the afternoon. A pleasant day was spent.

An extra meeting of the Milwaukee Branch of the Woman's Auxiliary was held on August 4th at Oconomowoc. More than forty ladies went from Milwaukee, and were joined by others from Pewaukee, Waukesha, Delafield, and Watertown, making about 90 who were hospitably entertained at luncheon at the home of Mrs. E. C. Simmons. After the usual business meeting, following the luncheon, the members and guests were welcomed by Miss Grace P. Jones, and the several speakers were appropriately introduced by the Rev. G. S. Sinclair, rector of the parish. Bishop Nicholson spoke first, claiming that much of the unity and harmony prevailing in the Diocese was the result of the "high ideals" of the Woman's Auxiliary. The Rev. H. R. Carson, of Franklin, La., gave a most interesting sketch of the difficulties and needs of the work in Louisiana. Miss Keicher gave a graphic report of the daily life among the Indian girls at St. Mary's School, Rosebud Agency, S. D.

The Rev. Mr. Sinclair was particularly happy in introducing the speakers by his remarks, which led to their subjects. Just before the close of the meeting, by motion of a Milwaukee delegate, a rising vote of thanks was tendered Mrs. Simmons for her delightful entertainment of the Auxiliary. The offerings were then taken, which amounted to $20.01, when the closing hymn was sung and the Bishop pronounced the benediction. Immediately after the meeting Miss Glenn and Mrs. W. E. Kelley gave the Bishop and visiting ladies a launch ride to their great enjoyment. Throughout the afternoon Mrs. Simmons was charmingly assisted by the Misses Glenn, and the ladies were profuse in their expressions of delight at their entertainment. One of the officers from Milwaukee said, as all were about to leave for the station, "It was a big red-letter day for the Auxiliary." It was certainly, in all its aspects, a notable meeting, and Oconomowoc and Zion parish are to be congratulated for such a function.

Strangers' Welcome cards have aided greatly in drawing summer visitors at Waukesha to the services at St. Matthias' Church (Rev. W. J. Lemon, rector). These cards state the hours of service on one side, and on the reverse read as follows:

"STRANGERS WELCOME.

"The Rector would be pleased to meet with the members of the Church who may be visiting in our midst. If they will kindly fill out the blank below and put in the alms basin Sunday, or send to him that he may know their stopping place while in the city, he will be glad to call upon them.

Name.....
Residence.....
A Communicant of .....Parish."

No doubt parishes in other summer resort places would be benefitted by adopting this plan.

Mrs. Mary Owen Pearce, widow of William Pearce, an old resident of Milwaukee, and a devout communicant of the Cathedral for many years, died at her home in Milwaukee on Sunday, August 9th, at the advanced age of 90 years. Her funeral was held in the Cathedral on Tuesday, Aug. 11th, with a requiem celebration of the Holy Communion. The Bishop of Milwaukee and the Cathedral clergy officiated.

The congregation of St. Andrew's mission, Milwaukee, resolved unanimously on Saturday evening, August 8th, that the congregation should be incorporated as a parish, and a letter declaring this intention was drawn up and forwarded to the Bishop to be presented to the Standing Committee. It is

the intention of this congregation to organize fully by the election of a vestry and by incorporating at the annual meeting on September 7th. They will apply for admission as a parish at the annual Council in September.

St. Andrew's mission was started five years ago last spring by the present incumbent, the Rev. G. F. Burroughs, in a private house. An old store was tendered for use during the summer while a frame building was being erected. This building was dedicated on the eve of St. Andrew's Day, November 29th, 1898. After a struggle of five years this congregation finds itself in a position to take the step noted above. There is at present a band of over 150 communicants, a Sunday School of 150, and they are now paying the incumbent a living salary. The work is in excellent condition.

The mission at Hudson will also apply for admission as a parish.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

Missionary Interest at Monroe.

St. Jude's parish, Monroe, has adopted a plan for systematic mission study which is meeting with encouraging success. There are three guilds in the parish—one for married women, one for young ladies, and one for girls who have not yet been confirmed. These three guilds meet together once a month as a "Mission Study Class" under the rector, the Rev. H. W. Starr. Six papers are read at each meeting. These cover a systematic and progressive way, the topography, climate, industries, natural resources, and population of the country studied, paying special attention to the religious and social needs, and the efforts which are being made to meet them. The children of the Sunday School have also voted to give one offering each month to Missions. On the fourth Sunday in each month the rector presents a definite and specific appeal for a mission, a missionary or mission school; and on the following Sunday the offering is devoted to that purpose. As a rule, the Sunday School offering will be given to some work in the field being studied in the older Missions Study Class. Thus the work is kept related, and those who have had their interest aroused in the class are given an opportunity to contribute through the Sunday School fund. The class is now studying Alaska with much interest; and on Tuesday, July 28th, the rector gave an illustrated lecture on Alaska, in the Opera House. Those who attended greatly enjoyed the lecture and the illustrations. The proceeds were devoted to the Bishop Rowe Hospital at Skaguay. The parish has already paid its apportionment, but will regard this as the minimum and not the maximum required.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.

Death of Mrs. Julia C. Huntington.

Julia Cora Huntington, widow of Samuel Huntington, and daughter of the late Harvey Perkins of Cooperstown, N. Y., died on July 18th of heart disease, with many complications, at the summer home of her daughter, Mrs. Archibald R. Mansfield of Rahway, N. J. Cooperstown was her native place, and she spent many summers here in her later years. Her first husband was John Dickson of Scranton, Pa., where she lived for some time. She has been a great sufferer for the past five years, but has been very ill for eight weeks, and it was a struggle to the end. Funeral service was at St. Ignatius' Church, New York City, Monday, July 20th. Interment at Carbondale, Pa. Three children survive her—one son, Thomas H. Dickson; two daughters, Bessie L. Dickson and Mrs. Archibald R. Mansfield.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Summer Services in Toledo — Church Consecrated in Cleveland.

In Toledo, services are maintained during August at St. Andrew's by the former rector, the Rev. L. P. Franklin, now vicar of Trinity Church. Both the Rev. T. W. Cooke of West Virginia and the Rev. W. Ramsey of Kansas have declined calls to the rectorship. The Rev. Dr. W. C. Hopkins is in charge of St. Mark's during the rector's vacation, and lay readers conduct services at Calvary, Grace, and St. Paul's Churches.

St. Matthew's Church, Cleveland, was consecrated on Tuesday, August 4th, by Bishop Leonard, an occasion which was very gratifying to the mission and its friends, crowning, as it does, a long period of patient and persevering effort. The Bishop, attended by clergy and choir, moved from the parish house to the church door, upon which he knocked three times, pronouncing, "In the Name of the Father and of the Son and of the Holy Ghost." The door was then opened to him from within by one of the members of the committee of the mission, and the procession entered, beginning the Consecration service. The Instrument of Donation was read by Mr. Harry M. McCullough for the committee, and the Sentence of Consecration was pronounced by Archdeacon Abbott. The Rev. Robert Kell, rector of St. John's Church, Cuyahoga Falls, read Morning Prayer, and the Rev. Chas. E. Mackenzie, rector of St. Luke's Church, Cleveland, preached the sermon. Other clergymen present were the Rev. Francis M. Hall, of Trinity Cathedral, the Rev. Gerard F. Patterson, of the Church of the Incarnation, Glenville; the Rev. J. M. Forbes, of Grace Church, South Cleveland; the Rev. Orville E. Watson, of Trinity Cathedral; and the Rev. Halsey Werlein, curate of St. Paul's Church, Cleveland.

In the course of the service the Bishop blessed a pair of brass vases for the altar, placed in memory of Mr. and Mrs. Frederick W. Pelton, who gave the land on which the church building stands, and to whose generosity and that of their family, the success of the mission is largely due.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

New Church at New Castle.

The opening of the new Trinity Church, New Castle (Rev. C. W. Tyler, Ph.D., rector), on Whitsunday, has been noted in these columns. A view of the interior is now given. The church is one of the handsomest in western Pennsylvania, and its appointments and furnishings are of the best.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Philadelphia Notes.

The work of St. Ambrose's mission in Kensington is thriving under the care of the Rev. William B. Gilpin, who took charge last winter, and a parish house will soon be built to meet the larger needs. The building will be in Old English style, and the plans are the work of a Philadelphia firm of architects.

The Rev. A. A. Marple, rector of Old Swedes' Church, Upper Merion, has just been keeping the fifty-seventh anniversary of his ordination. He was ordained by Bishop Alonzo Potter in Grace Church, Philadelphia. He was educated at the Virginia Theological Seminary, and was connected with parishes at Wellsboro, Bloomsburgh, and Scranton before coming to Old Swedes' in 1877.

The Rev. I. Newton Stanger, D.D., rector of the Church of the Atonement, West Philadelphia, has received a kind and generous offer from a friend of his parish to duplicate whatever amount may be raised by the parish itself for the extinction of the mortgage on the parish house.

SPRINGFIELD.

Geo. F. Seymour, D.D., LL.D., Bishop.

Chapel at Metropolis.

The little chapel of St. Alban's, at Metropolis (Rev. W. H. Tomlins, missionary), has been completed and is now open for worship.

VIRGINIA.

G. W. Peterkin, D.D., LL.D., Bishop.
Wm. L. Gravatt, Bp. Coadj.

Death of Rev. Alban Greaves.

News is received of the death in England, while visiting his mother, of the Rev. Alban Greaves, assistant at St. Anne's and Greenwood parishes, Ivy Depot, Va. After graduating at Trinity College, Toronto, Mr. Greaves was ordained deacon in 1881 and priest in 1883 by the Bishop of Peterborough, England. His American work commenced soon after he had obtained priest's orders, at Indianapolis, where he was rector of Holy

TRINITY CHURCH, NEW CASTLE, PA.

Innocents' Church. In 1889 he removed to North Carolina and was at first rector of Calvary Church, Henderson Co., and afterward of Kinston. He died July 11th at the age of 44, and is survived by his widow and four children.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

B. S. A.—The Good Shepherd — St. Mary's County.

The midsummer meeting of the Local Assembly of the Brotherhood of St. Andrew was held in St. John's parish hall on the evening of July 20th. While not very largely attended, it was full of interest and enthusiasm. The opening service was conducted by the Rev. E. M. Thompson, of St. Paul's parish, after which business connected with the coming national Convention was discussed. Interesting reports were made of services being conducted at Colonial Beach, by Brotherhood men, and of their work for the Bell Home for children at that place. The Rev. J. H. W. Blake, rector of Christ Church, Georgetown, was the speaker for the evening, and delivered a stirring address, his subject being, "The Sovereign Call to Service." A rising vote of thanks was given the speaker. The benediction pronounced by the Rev. C. S. Smith closed one of the best of the Brotherhood's summer meetings.

The Chapel of the Good Shepherd on Capitol Hill has gone on with its work energetically during the summer. In spite of unpleasant Sunday weather—either rainy or hot—the congregations have been remarkably good, and the Sunday School well attended. The Men's Club gave its annual excursion to Chesapeake Beach in July, and its members were very successful in selling tickets, this being the chief means of replenishing the treasury. The day was a beautiful one, and the excursion much enjoyed. The legacy of $2,000 from Mrs. Johnston is a great encouragement to the people of this new chapel, who are working so earnestly to complete the building, and to provide all that is needful for its efficiency as a centre of Church life in northeast Washington.

Two of the country parishes of the Diocese which have long been without rectors have recently been happily supplied. Since the resignation of Archdeacon La Roche some months ago, All Saints', St. Mary's County, has had no priest in charge, and the many Romanists in the neighborhood have sought to take advantage of this opportunity. The Rev. Wm. L. Reany of the Diocese of Pittsburgh has accepted the charge of this parish. The ancient parish of St. Andrew's, Leonardtown, also in St. Mary's County, Md., in surroundings of very much the same kind, has been without a rector for a much longer period, practically since the Diocese of Washington was formed. There are peculiar circumstances about the place, requiring a man of special fitness for it, and the Bishop has found some difficulty in filling the vacancy. The Rev. Mr. Davis, from Nova Scotia, has undertaken the work here, and it is earnestly hoped that he may be able to regain the lost ground.

The Bishop has recently been enjoying a rest at Chelsea, Atlantic City, whence he will go to his summer home at Twilight Park in the Catskills.

WEST MISSOURI.

E. R. Atwill, D.D., Bishop.

Illness of Rev. W. T. Allan.

The Rev. W. T. Allan, rector of Christ Church, Sedalia, is suffering from a sunstroke received in Arkansas, and has been compelled to give up work for the time.

WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

Death of Prof. H. L. Smith.

There died on August 1st at New London, Conn., Hamilton Lanphere Smith, professor emeritus of Hobart College, who is called by the Cleveland *Leader* "one of the leading scientists of the nineteenth century." He was born in New London, Nov. 5, 1818, and entered Yale University at the age of sixteen. Financial reverses made it necessary for him to withdraw for a time, but returning, he made up for the absent time and graduated with his class in 1839. He was afterward resident for some years in Cleveland, Ohio, where he became known as an author on scientific subjects, and was one of the founders of the Cleveland Academy of Science, now Kirtland Academy. He became professor of Natural Philosophy and Astronomy at Kenyon College in 1852, and resigned that chair to accept a similar one at Hobart College in 1868. This latter chair he retained until three years ago, when he was retired as professor emeritus. Prof. Smith's fame was worldwide, not only for his researches in astronomy, but also for his microscopical studies of the Diatomaceae and the classification and arrangement of this group of Cryptogramic algae published in 1872. His classification was adopted by Count Castrisane, the naturalist of the Challenger expedition, in the large volume issued by the British government; also by the well-known scientist, Dr. Van Heurck, of Belgium. At this time Professor Smith's collection of diatoms was the largest in this country as also was his library of microscopical literature. He is survived by one brother, Carlos A. Smith, and four sisters, Mrs. Cornelia E.

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"So I shut down on the coffee, which was easy when I used Postum. My headaches grew more painful at first, but I was not surprised at this and was determined to let coffee alone and give Postum a fair trial. In a few days Postum had driven most of the drug effects of coffee out of my system. The headaches grew less and finally stopped altogether and for the past three months I have been a different person. The headaches are all gone, my strength is coming back, nerves are steady, and I feel rested in place of tired all the time.

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King, Mrs. Virginia Jones, Mrs. L. I. Farnum, and Mrs. I. B. Huston. The funeral was held from Trinity Church, Geneva, on August 3d, the Rev. C. O. S. Kearton officiating. Burial was in Glenwood Cemetery, Geneva.

CANADA.

News of the Dioceses—Death of Dean Innes.

Diocese of Kootenay.

A VESTED CHOIR of men and boys has recently been introduced in the Pro-Cathedral at Nelson.—THE new rector of Rossland, the Rev. Mr. Cleland, was formerly a Presbyterian minister. He was ordained deacon of the Church of England in Canada by Bishop Perrin of Columbia, in Christ Church Cathedral, Victoria, in 1901, and priest in the following year. The staff of clergy in the Diocese of Kootenay now numbers twenty. The Synod of the Diocese was incorporated at the last meeting of the Provincial Legislature. The Episcopal Endowment Fund is slowly growing. In the meantime the Bishop of New Westminster has charge of Kootenay.

Diocese of Ottawa.

ST. MATTHEW'S CHURCH, Ottawa, has been much enlarged and improved by the addition of transepts. The dedication services were held the third week in July.—RURAL DEAN BLISS has been transferred from the Deanery of Renfrew to that of Lanark, on taking charge of St. Paul's Church, Almonte. He was rural dean of Renfrew for fifteen years. The Bishop has been petitioned to give him the same position in the Deanery of Lanark.

Diocese of Ontario.

ARCHDEACON KIRKBY preached in St. George's Cathedral, Kingston, Aug. 2nd. He was the first missionary to break ground in the Northwest beyond the Arctic Circle. He came out from England in 1852, sailing into Hudson's Bay. For over a quarter of a century he labored in the Rockies and Yukon, administering alike to the Indians, the Esquimaux, and the few white people then scattered about that region. Many clergymen came out from England to labor under him, amongst them Bishop Bompas, at present of Selkirk. Archdeacon Kirkby is still vigorous and active, though over seventy. He is now rector at Rye, N. Y.

Diocese of Huron.

VERY GREAT regret was felt at the sudden death of the Very Rev. Dean Innes of London, Ont., while on a visit to a friend in Hamilton, July 29th. He was born in England and served in the British army for twelve years. He retired from it with the rank of Captain and then studied for the ministry. He was ordained deacon, 1862, and priest, 1863. He was incumbent of Christ Church, London, Ont., then assistant at the Cathedral, Quebec. Returning to London he was made canon and rector of the Cathedral in 1871. He was afterwards made Dean of Huron, and subsequently served as Commissary and Administrator of the Diocese. In 1896 Dean Innes was presented with a testimonial in commemoration of the twenty-fifth year of his connection with the Diocese of Huron. His funeral took place from St. Paul's Cathedral, London, Ont., Aug. 1st. The service was conducted by Archdeacon Davis, who acted for Bishop Baldwin.

Diocese of Toronto.

AT THE SPECIAL meeting in Toronto of the graduates and friends of Trinity College, July 30th, strong opposition was shown to the proposal to federate Trinity University with the University of Toronto. The meeting was largely attended. Provost Macklem argued at length for federation, and was followed by the Rev. Dr. Langtry, against it, whose address aroused much enthusiasm. Dr. Langtry had, in a sermon on the previous Sunday, strongly attacked the proposal. No details of the scheme had been made public and they were delayed till 10 o'clock at night, when they were read to the meeting by Provost Macklem. In order to avert open defeat of the motion favoring federation, the promoters of it submitted an amendment that consideration be postponed until the meeting in September, of the Trinity Alumni, which was carried.—THE ANNUAL conference of the Archdeaconry of York will not be held this year, in consequence of the three other Church gatherings to be held in Toronto in September, that of the Trinity alumni, the Wycliffe alumni, and the St. Andrew's Brotherhood.

Diocese of Niagara.

THE NEXT meeting of the chapter of the rural deanery of Haldimand will be held at Nanticoke, Oct. 7th, the day after the Sunday School convention.—THE NEW rectory of St. Paul's Church, Dunnville, has been begun and a chapter of St. Andrew's Brotherhood formed in the parish lately.

Diocese of Moosonee.

THE DEACONESS from England who was to take charge of the Indian hospital at Moose fort, has arrived there after a hard journey. She writes: "The hospital is a neat, compact little building and can be made, I feel sure, a blessing to the place."

Diocese of Nova Scotia.

A RESOLUTION was passed at a recent meeting in Halifax of the friends of King's College, Windsor, which reads: "*Resolved*, that in the opinion of this Society the time has arrived when an earnest effort should be made to raise $100,000 additional to the endowment of King's College, over and above annual contributions promised towards maintenance for the next five years." A canvass

A BACK NUMBER

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in the interests of the College is to be set on foot in the maritime Provinces very soon.

Diocese of Calgary.

The Rev. Canon Hilton, for eighteen years rector of Christ Church parish, Macleod, Alberta, is about to leave for a fresh field of labor in British Columbia. The Canon will be missed, and his departure regretted by all his parishioners, many of whom have never known any other parish priest.

The Canon has been, for so many years, one of the landmarks of Macleod and of the West, that his loss will be felt not only by his own people, but by other citizens also, and not least by the members of the Northwest Mounted Police, many of whom have been his choristers at Christ Church, and in all of whom he has always taken a kindly interest.

Canon Hilton is making the change in order to benefit his health, which has been very indifferent for some years.

BABIES IN THE SNOW.

One of the most curious customs of the Laplanders is the manner of taking the babies to church, described in the *Ram's Horn:*

The mothers go regularly, even when they have wee, tiny babies. Sometimes they ride ten or fifteen miles in a sleigh drawn by a reindeer. They all have warm clothes on, the baby in particular. Oftentimes it is wrapped in bearskins.

As soon as the family arrives at the little church and the reindeer is secured, Father Lapp shovels a snug little bed of snow and Mother Lapp wraps baby snugly in skins and lays it down there. Then Father Lapp piles the snow all around it and the parents go into the church.

Over twenty or thirty of these babies lie out there in the snow around the church, and I never heard of one that was suffocated or frozen.

The snow does not make them cold; for when it covers a person all over, if he has clothing enough so that it will not melt and wet him, it will keep him warm. The little babies are not strong enough to knock the snow aside and get away, so they just lie still there and go to sleep.

When church is out the father goes to where the baby is, and puts his hands down into the snow and pulls the baby out and shakes off the snow; then the reindeer trots off, a good deal faster than a horse, and takes them all home again.

THE USAGES OF ADVERSITY.

Long before they can possibly comprehend their meaning, the small East Siders are familiar with the form of words which stand for adversity. Just before the school season closed, a bright little fellow brought into his class-room a number of mud pies and two diminutive figures which he had modelled. "Here's a man and a woman," he said, "made out of dirt, just like Adam and Eve." Asked why he had made them so tiny, the little fellowed explained, soberly: "Oh, I couldn't make 'em no bigger, 'cause times is hard."—*Everybody's Magazine.*

HOW FOREIGN CHILDREN LEARN.

The foreign parents of East Side children realize that knowledge—especially knowledge of the language—is power. In the class-room, as on the street, the conflicting racial characteristics of the children of different nationalities, the influence of heredity, home-life, and environment, are all strikingly exemplified. The teachers soon come to realize that the surest way to spur the Jewish boys on to renewed efforts in their studies is to tell them constantly stories of the positions of power and wealth which await boys who have the education to fill them, stories of other boys who have grown up to fill such positions. The dreamy, indolent Italian children can best be reached by an appeal to their love of pure scholarship, their appreciation of the artistic, of rhythm and music, of the beauty of form and color. With nothing in their unlovely lives to awaken a spark of artistic creativeness, once given a glimpse of artistic procedure in the modelling and drawing classes, they display that marvellous talent for creation which is their heritage of race, and which has outlived the degradation of fifty generations. All the children of the East Side, especially the Hungarians, have a wonderful gift of language.—*Everybody's Magazine.*

LONG LIFE.

An Austrian physician, Prof. Pfenger, of the University of Bonn, recently delivered a lecture that has attracted unusual attention. According to the *Indiana Medical Journal* he maintains that one-third of all the deaths in Munich are due to heart disease brought on by the immoderate use of beer, and that tobacco also claims a large percentage of the victims. There is nothing new in this, and much more could be said. Old age, and that too a hale and active old age, is the birth-right of all that are born; yet many an Esau sells it for a mess of pottage, and indigestible pottage at that. The one stimulant that everyone needs is a clear conscience and a happy, joyful spirit, and the

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Mrs. S. T. Roberts, Clinton, La., sent a postal card request for a trial bottle of Drake's Palmetto Wine to Drake Formula Company, Drake Block, Chicago, Ill., and received it promptly by return mail without expense to her. Mrs. Roberts writes that the trial bottle of this wonderful Palmetto Medicine proved quite sufficient to completely cure her. She says: "One trial bottle of Drake's Palmetto Wine has cured me after months of intense suffering. My trouble was Inflammation of Bladder and serious condition of Urinary organs. Drake's Palmetto Wine gave me quick and entire relief and I have had no trouble since using the one trial bottle."

Drake's Palmetto Wine cures every such case to stay cured. It is a true, unfailing specific for Liver, Kidney, Bladder, and Prostate Troubles caused by Inflammation, Congestion, or Catarrh. When there is Constipation, Drake's Palmetto Wine produces a gentle and natural action of the bowels and cures Constipation immediately, to stay cured. One small dose a day does all this splendid work and any reader of The Living Church may prove it by writing to Drake Formula Company, Drake Block, Lake and Dearborn Streets, Chicago, Ill., for a trial bottle of Drake's Palmetto Wine. It is free, and cures. A letter or postal card is your only expense.

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Rheumatism

when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 50 years standing. This is no humbug or deception but an honest remedy, which enabled many a person to abandon crutch and cane. Address, JOHN A. SMITH, 2463 Germania Bldg., Milwaukee, Wis.

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Cleanses and beautifies the hair.
Promotes a luxuriant growth.
Never Fails to Restore Gray Hair to its Youthful Color.
Prevents Dandruff and hair falling.
50c. and $1.00 at Druggists.

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Should be decided upon at once for work to be executed and erected in advance of the Winter Season.

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one appetizer is fresh air and work, work for body, mind, and soul. The Professor says that hard working men that quit work because they are growing old, and because they have accumulated enough to sustain them in age, usually die soon after they retire from active life. That is what some others have observed, and what every one might take for granted. The workingman lives by his work as much as by his wages.—*Christian Advocate.*

HIS OWN QUOTATION AT LAST.

The Rev. Dr. B—— was what is commonly termed "a popular preacher," not, however, by drawing on his own stories, but by the knack which he possessed of appropriating the thoughts and language of other great divines who had gone before him to his own use, and by a skilful splicing and dovetailing of passages so as to make a whole. Fortunately for him, those who composed his audience were not deeply skilled in pulpit lore, and with such he passed for a wonder of erudition.

It happened, however, that the doctor was detected in his literary larcenies. One Sunday a grave old gentleman seated himself close to the pulpit and listened with profound attention. The doctor had scarcely finished his third sentence before the old gentleman said loud enough to be heard by those near him, "That's Sherlock."

The doctor frowned but went on. He had not proceeded much further when his grave auditor broke out with, "That's Tillotson." The doctor bit his lips, and paused, but again went on. At a third exclamation of "That's Blair," the doctor lost all patience, and leaning over the side of the pulpit, "Sir," he cried, "if you don't hold your tongue you shall be turned out."

Without altering a muscle the old cynic, looking the doctor full in the face, said, "That's his own."—London *Tid-Bits.*

FINDING OUT HOW TO BEGIN.

Two boys had sat down together to work out some problems in algebra. One of them had been busy with his pencil a full minute when he noticed his companion sitting with folded arms and knitted brows.

"What is the matter?" he exclaimed. "Why don't you begin?"

"I'm finding out how to begin," returned the other, quietly, and he went on thinking. The first speaker covered a page of foolscap with figures, found himself in a labyrinth from which there seemed no escape, and, looking back over the statement of the problems, discovered a mistake in his first equation. Long before this, however, his companion had worked the problem through and reached the correct result. He had not wasted time, because he had looked at all sides of the question before he began.

A little hard thinking before we begin to act would save us not only much precious time but many a heartache as well.—*Canadian Churchman.*

SOAP AS A MISSIONARY AGENT.

Bishop Brent, writing about some of the incidents of his journey in Northern Luzon, says: "The first thing the Igorrote needs is a simple lesson in the laws of cleanliness; he is willing to learn, and to-day will take a cake of soap in preference to food, if offered the choice. Many of the skin diseases could be prevented among the children, and cured among those who are sick, if they had soap. I could use a ton of it to advantage. The Igorrotes are so poor that they could not buy soap; of course there is none to be had in their country. Manila is eight or ten days distant from Bontoc, and the people live on the rice which they grow in their *sementeros* —wonderful fields—mounting terrace upon terrace, from valley to mountain-top. They have no clothing but a loin-cloth, and the children run naked."

The editor is glad to be able to say that through the kindness of the Bishop of Southern Ohio, and Mr. T. A. Proctor, of Cincinnati, the needed soap has been supplied.—*Spirit of Missions.*

HAMBURG CHILDREN.

A curious and pretty custom is observed every year in the city of Hamburg, to celebrate a famous victory which was won by little children more than 400 years ago. In one of the numerous sieges, Hamburg was reduced to the last extremity, when it was suggested that all the children should be sent out unprotected into the camp of the besiegers as the mute appeal for mercy of the helpless and the innocent. This was done. The rough soldiery of the invading army saw with amazement, and then with pity, a long procession of little ones, clad in white, come out of the city and march boldly into their camp.

The sight melted their hearts. They threw down their arms, and, plucking branches of fruit from the neighboring cherry orchards, they gave them to the children to take back to the city as a token of peace. This was a great victory, which has ever since been commemorated at Hamburg by a procession of boys and girls dressed in white, and carrying branches of the cherry-tree in their hands.—*Canadian Churchman.*

MILLIONS OF PENNIES.

To supply the demand for pennies, the United States Mint at Philadelphia is kept pretty busy to fill all requirements. Some idea may be had of the tremendous responsibility assumed by Uncle Sam when it is known that millions of these little coins are made every year. A penny probably changes hands ten times for once that a dime passes from one pocket to another. The metal blanks from which pennies are made are furnished by contract by a factory in Connecticut at the rate of 1,000 for $1. Nearly 100,000,000 pennies were coined in one year recently. To store these in one place would require a very large building, and if one person should attempt to count them one by one it would take him about twenty years, working steadily ten hours a day and stopping to rest Sundays.—*Reformed Church Messenger.*

State of Ohio, City of Toledo, } ss.
Lucas County.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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